THE LIFE OF ONE OF GOD'S SAINTS

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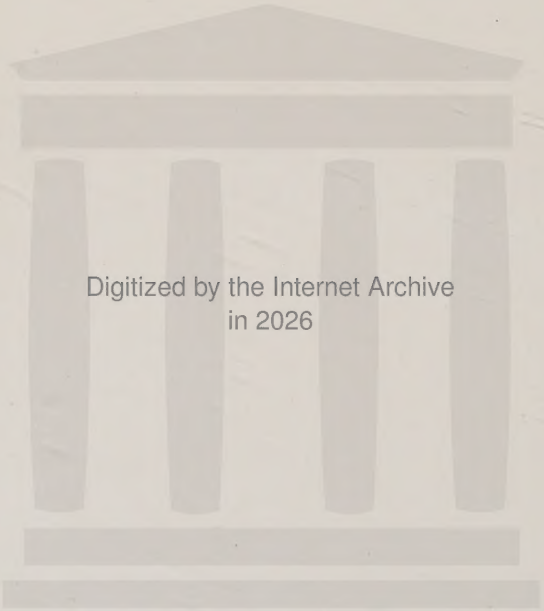

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ONE OF GOD'S SAINTS

SISTER SARAH

Photograph taken in 1890, her last year at St. Michael and All Angels, Philadelphia

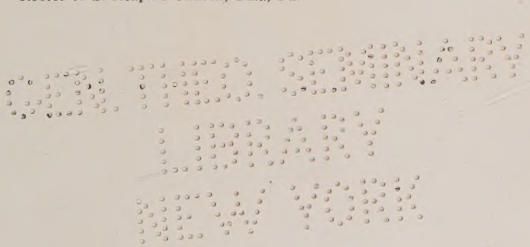
THE LIFE OF ONE OF GOD'S SAINTS

NOTES BY THE WAY
OR
GLIMPSES OF A BUSY LIFE

From MSS. of
Sister Sarah
(Sarah Maria Kirke)

COMPILED AND EDITED
BY A KINSMAN

With an Introduction by
The Reverend Harrison B. Wright
Rector of S. Asaph's Church, Bala, Pa.



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CONTENTS

Preface - - - - - - - - - - - - - - - - ix

Introduction - - - - - - - - - - - - - - xi

Early Life - - - - - - - - - - - - - - 1

Life in the World - - - - - - - - - - - - 17

Takes Vows. Life as a Religious - - - - - - 29

Home of the Merciful Saviour, West Philadelphia - - - - - - - - - - - - - - 37

House of St. Michael and All Angels, West Philadelphia - - - - - - - - - - - 45

House of St. Giles the Cripple - - - - - - 66

Elsewhere - - - - - - - - - - - - - - - 91

Christ Church Hospital - - - - - - - - - 104

Personal Reminiscences - - - - - - - - - 130

An Aftermath - - - - - - - - - - - - - 153

Postscript - - - - - - - - - - - - - - - 173

ILLUSTRATIONS

PAGE

Sister Sarah - - - - - - - - - Frontispiece

The Brandywine - - - - - - - - - - 36

House of St. Michael and All Angels - 44- 45

House of St. Giles the Cripple, 422 Degraw St., Brooklyn - - - - - - - 68- 69

House of St. Giles the Cripple, 419 Clinton St., Brooklyn - - - - - - - - - 78- 79

Children of House of St. Giles the Cripple, Brooklyn - - - - - - - - - - 82- 83

St. Giles, Stoke Pogis - - - - - - - 90

Sister Sarah, Aet. 83 - - - - - - - 104-105

Melrose Abbey - - - - - - - - - - 152

Fac-simile of "The Cripples' Hope" - - 166-167

Fac-simile of Signatures to "The Cripples' Hope" - - - - - - - - - - 166-167

St. Giles-in-the-Fields, Garden City, L. I., showing the Wayside Cross - - - - 168-169

St. Giles-in-the-Fields, with its herd of cows - - - - - - - - - - - - 170-171

OF YOUR CHARITY

GIVE THANKS FOR THE SOUL OF

SARAH MARIA KIRKE

ON WHOSE SOUL,

JESUS HAVE MERCY,

JESUS HAVE MERCY! AMEN.

REMEMBER THE CHARITY OF THE POOR, FOREVER.

A. D., 1913

PREFACE

Soon after the retirement of Sister Sarah into Christ Church Hospital, Philadelphia, when approaching her eightieth year, friends, both clerical and lay, residing in that city and its suburbs, who had known and encouraged her in the special work she had conducted in those parts, urged her to put in writing the events of her life, that they might go into permanent form. Several years previously, when resident in Brooklyn, a near relative, the Rev. John W. Shackelford, D.D., for many years rector of the Church of the Redeemer, New York, had urged the act.

After great hesitation she wrote out much that is given in the following pages, and placing it, with parts of a fragmentary journal and diary kept at one time, in the hands of a kinsman, left it to his discretion to use, or not, as might be deemed best. It was thought best to permit it to remain in repose during her lifetime. Since her death in February, acting under advice, it has been written out with entire regard to facts, the excerpts being largely a verbatim copy, yet with revision to make it more clear and concise, the other portions being introduced to round out fully the narrative, in which letters, and printed and other records have assisted. The MSS. will prove all statements that are, perforce, unusual, and will be available if at any time called in question.

A brief statement may here be inserted, that the reader may understand the underlying richness of

grace with which God in His goodness had endowed her soul. In all the deeds of life, she never "passed by on the other side." She believed in the individuality of the will, training her wards in the fear of God "to do duty in that state of life unto which it shall please God to call" such. This individualism in the life of each child was rigidly preserved. The numbering or tagging of children customary in some institutions she never tolerated with those that came under her protection. She sought to have each healed, trained in mind, and in a faith that was true, and she taught industrious habits as far as practicable. To the end there was nothing in her life that suggested even the appearance of idleness.

It is well also to give in these pages, as they arose, a version of circumstances that may be considered unusual in such a life. Others were responsible for her not ending her days in either one of the steps of duty taken or the institutions of which she laid the foundations. She never sought to give up responsibilities until her further administration was made impossible.

Should this labor of love realize any surplus beyond the cost of publication, the excess, as would have been her wish, will go to aid the House of St. Michael and All Angels, Philadelphia, and the House of St. Giles the Cripple, Brooklyn. And now that the requests made by her have been complied with, it remains for her friends to cause this result to become practical.

(It is here but just to say, that to two friends of St. Giles we are under great obligations for the "copy" for this volume most kindly typewritten for the printer, thus saving a not inconsiderable sum in the cost of publication.)

INTRODUCTION

This little book is a memorial of, and a testimony to, one of God's saints, who lived not in the mediaeval days, but in these days of the twentieth century, when much of human life is characterized by its sheer materialism. However, as one reads over what is told herein, both by way of autobiography and biography, he cannot but be convinced that the days of the Martyrs are not a thing of the past; nor are the days gone in which men and women, for faith, are willing to offer to their God the very all of their human life.

It was my good fortune, as rector of the Church of St. Asaph, to come in touch with this consecrated life, when Sister Sarah, retired from her active labours, was passing her latter years in "Christ Church Hospital" near Bala, a home for aged gentlewomen. The Home was about three quarters of a mile from the parish church, the only way of approach to the latter being across an open golf course, over which the cold winds blew furiously in winter. How many have spoken to me about the slim figure in conventual garb, facing all storms, all heat, winters and summers, coming along briskly, in spite of her years, to each religious office at the parish church, whatever it happened to be!

I grew to love the companionship in worship of this lofty-minded soul; and her presence was an inspiration, to say nothing of the few moments spent,

almost invariably, after each office with her, when a light tap at my study door would announce her short visit, to talk over things of God and the Church, and charity, and scripture, and love; and, not least of all, to reveal to me the mysterious wonders of spiritual self-surrender dwelling within the ascetic-appearing figure. Indeed, her presence was an inspiration to all; and I could not even attempt to give an idea of what the religious power of her personality was to the other members of the parish. There was something in her attitude of awe and reverence at the Holy Eucharist which was compelling in its diffusion of Spiritual power.

There were times when the infirmities of advanced age would manifest themselves, and for days she would be confined to her room at the "Home." It was my privilege to minister the Blessed Sacrament at such times, and I shall never forget the words that passed between us as priest and worshipper. The dominant thought in my mind as I think of those occasions is that of one at perfect peace with the world, and in perfect contentment with her lot. She was vowed to poverty, chastity and obedience, and hesitatingly admitted at one time that she had an income of twenty dollars ($20) a year. What she used for herself I cannot imagine; rather, I should say, I know it was nothing; but this is certain: that nothing for God's poor or God's work was asked for in the parish church, that a comparatively munificent gift of money was not made by her. However much the priest protested, knowing the conditions, yet a gentle smile would illumine the aged face, and the answer would be, "This is for the Lord and I must give it"!

Her last sickness was of long duration, but

marked throughout by the most saintly acceptance of just what God had placed upon her. Never a word of complaining, never a word of regret; rather it was the longing anticipation of one who only waited for the moment when she should see, face to face, the Master in whose service she had spent her life. There was no need of tears or of petition for recovery. The end for which she had looked and hoped was at hand; and the greatest joy we had was the commendation of her undying soul to the care of her Lord.

May our prayer be that the soul of her who was faithful unto death shall rest in peace.

HARRISON B. WRIGHT.

St. Asaph's Rectory, Bala, Pa.

All Hallows, 1913.

EARLY LIFE

Sarah Maria Kirke was born at Wagontown, Chester County, Pennsylvania, near the banks of the Brandywine—a Colonial hamlet yet having a lingering existence—a few miles to the north of Coatesville, on February 19, 1827, a second daughter of William and Esther Wallace Kirke. On her paternal side she came from an English family of Staffordshire, her grandfather having been a horticulturist of some local prominence, of the parish of Holy Trinity, Hanley. The Kirke family were of the same lineage as the notorious Lieutenant-General Piercy Kirke who assisted in the suppression of Monmouth's rebellion, and perpetrated the judicial massacre under the decrees of the infamous Judge Jeffreys; afterwards transferring his fealty to William of Orange, being honoured by the King after the relief of Londonderry and capture of Waterford. The ancestry of her paternal grandmother was also English, of the Steele family of Taed Hall, Barthomley, Cheshire, she having been a daugh-

ter of George Steele, the last owner of this seat, which had been in possession of the family for fully five centuries, passing by sale recently into the hands of the Marquis of Crewe, K.G., he becoming Lord of the Manor. Tacd Hall is a building of great antiquity, showing evidences of serving as a fortress as well as a dwelling, one room indicating its use as a chapel, as customary in such houses of by-gone days. Both families inherited loyalty in their religion, for two of the Steeles were murdered in Barthomley Church in its defence during the Civil War, many generations of the family awaiting the resurrection morn in its churchyard. And here it may be of interest to add, that members of the Steele family of past days were admitted to holy orders in the Church of England, as also in our land. Of George Steele's descendants, two grandsons, a great-grandson, and two great-great-grandsons, entered the priesthood of the American Church and served it faithfully during the last century. In all this we see the predilections that came to the subject of our sketch, in the religious loyalty and courage that she inherited. Both the Kirke and Steele families came in company to America about 1802.

It must be remembered that in the first quarter of the past century, the southeast portion of Pennsylvania was but sparsely settled, the means of travelling very limited, for the stage coach of the period was deficient in comfort or regularity, and the posting houses were located on bad roads and of primitive character. Farming, the prevailing occupation, required care and attention the year around, so that only the barest of privileges satisfied the inhabitants. Social intercourse was very limited. The Philadelphia & Columbia Railroad, the forerunner of the Pennsylvania Railroad, was not opened for service until during the thirties; and the entire country of hill and dale made intercommunication both difficult and inconvenient. Churches were wide apart, and these people required a drive of a dozen miles or more over mere by-ways to attend the religious bimonthly or weekly service in which they were reared.

All this section had been almost entirely settled by English and Welsh members of the Church of England. The faith of some had been weakened by the skepticism of the Hanoverian period, which, during the eighteenth century, sapped the spiritual life of the Eng-

lish Church, although the faith and power of the Book of Common Prayer were strong in the hearts of the people. The English Society for the Propagation of the Gospel (that "venerable" and loyal Society known as the "S. P. G.") had done as much as was possible in planting churches of a crude type here and there to preserve the faith of the people. The parishes of St. Peter's, Great Valley; St. John's, New London township, and St. David's, Radnor, in Chester and Delaware counties—all founded early in the 18th century—were those that alone offered the consolations of Anglican religion to this community. Capital was wholly in the cities. The rural people lived largely for mere existence. Religious discipline had been lost. Can it be a surprise that these people, so largely unshepherded, fell into a lethargy that accounts for subsequent religious conditions which characterized many? It was, too, a worship that has been facetiously called "the sacrament of preaching." Yet these parishes have, by the grace of God and labours of many faithful priests, been kept alive for better things. Amidst such surroundings it was that Sarah Maria Kirke was born, and the faith implanted

by her ancestry, and inherent in her nature, grew, and in time asserted itself.

Her grandfather and great-grandfather, after reaching this country, remained in the vicinity of White Marsh and Germantown, Pennsylvania, for a year or more, and then, in 1804, took up land in East Fallowfield and West Bradford townships, to the south of the great valley of Chester county, the farms of the Kirke and Steele families adjoining. Here farming naturally became the vocation. The father of Sarah Maria Kirke adopted the same life, beginning to the north of the valley, half a dozen miles distant from that of his father. There he remained for several years, removing thence to the vicinity of Dilworthtown, south of West Chester and near to the historic ground of the Revolutionary battlefield of the Brandywine. Turning to the MS., referring to her early life, she says:

> "Here he leased a fine farm for a term of years. Before the leasehold expired, its owner died. The sons then desiring to obtain possession, my father good naturedly relinquished his claims, greatly to his inconvenience, and, as it proved, to his disadvantage. After spending some weeks vainly

seeking a suitable farm to rent, he purchased one in Bethel township, Delaware county, near Mason and Dixon's line. That portion not woodland, a small part, was well covered with sedge grass and running briars. A few fruit trees abounded, but the tract was destitute of any building save a miserable log house, small and in bad condition. Nothing could have been more dreary and discouraging than the conditions that confronted my parents when entering upon their new possessions. The surrounding neighborhood was equally uninviting. Long stretches of woodland, extensive beds of rocky land and swamps were on every side. It was known as 'the land of blue rocks and witches'. The majority of dwellings, like our own, were miserable abodes. Many depended chiefly for support upon the sale of timber cut from their possessions. The roads at times were almost impassable. Schools—there were none worthy of the name. Some time after entering the neighborhood, I heard one of the oldest inhabitants tell my father, that he was the only one in the vicinity who subscribed to a periodical, either secular or religious! The same person said, too, that

there were many professed witches thereabouts: and it was the general custom among the farmers to cut off a portion of the ear, or part of the tail, of every beast, to be burned, in order to be secure against the attacks of witches. If a beast died it was supposed to have been bewitched and the carcass was invariably burned, that the one who had bewitched it might be made to suffer all the poor beast had suffered. One of our neighbours had a sick child. Believing it to be bewitched a witch doctor was consulted, the father of the child being directed to bore a hole in the tree before his door, filling the hole made with quicksilver. If the tree died it was proof that the child was a subject of witchcraft. It did not, however."

Such is a picture of the conditions of the lands bordering upon the Delaware river in the thirties, within twenty miles of the city of Philadelphia. As late as the fifties, when some advance socially and educationally had been made in the neighborhood, an anecdote can here be quoted to show the mind that possessed some of these people at that late date:

A small place of worship in the neigh-

borhood possessed a choir, which desired to improve the singing by the introduction of musical notes. Some of the members greatly opposed the step. One old man declared there must be some magic or witchcraft about those musical characters, for "How is it possible," he exclaimed, "to bring music out of those *little black tadpoles wriggling their tails through the fence*"!

How indeed did "gross darkness" cover these people, long to linger in their lives!

Sister Sarah says:

"Soon after moving to Delaware county my eldest sister—a sweet girl—died (1839), age about 13. She was the most conscientious child I ever knew. When reading the Bible, as the name of Deity or the names or attributes of our Blessed Lord occurred, she would pause for a moment. Reverence for sacred names or things was with her, as with my father, instinctive. At the point of departure, she recited the *Benedic, anima mea* (Ps. ciii of the Daily Evening office)."

Love for the daily offices of the Church seemed to be inherent with some of her family. Her paternal grandfather, an invalid for some

years prior to his death, had never failed for many years of his life to recite every morning and evening the daily offices of the Prayer Book.

Sister Sarah's mother died the following year, a kind and gentle person of Scotch descent, leaving five children, of whom Sarah was then the eldest, one being a delicate brother of three and a sister of two years.

> "A few days previous to her death, she commended these little ones especially to my care. Amid all the cares and anxieties that have come to me since quitting my early home, these charges have never been, a single day, absent from my mind. How dreary and lonely we all felt after mother's death! It was like being left in a new and strange world, neither a friend nor relative within eighteen miles. Our devoted grandmother frequently came to us; and my father's only sister, dearly loved by all of us, visited us for a week or two annually; but these delightful visits only seemed to emphasize our loneliness; yet we were happy. My father was always bright and cheerful, although daily he toiled from early dawn until the late evening, improving the land, building, etc. His energy gave an

impulse to his family, as well as his neighbours; for the example was in time manifested about the homes of others. Almost from the time of my mother's death, which had recalled me from school to my home, he confided to me his cares and pecuniary responsibilities; and in return he received my sympathy and earnest coöperation. My affection for him was beyond expression. To all of us he was the kindest and most indulgent of parents, and was always very patient and considerate. His sense of observation was remarkable.

"On winter evenings a few stumps were placed in the huge fireplace of our cottage, and soon the room would be flooded with the glow of heat and light, entirely eclipsing the tallow candle that had been lighted. About this fireside he instructed us; and after our lessons were finished he would read to us from some book of travel or history, of which he had a really fine collection. These long winter evenings were delightful beyond expression; for apples and nuts, to be cracked by the younger children on the flagstones of the hearth, with good home-made mince pie, allowed without stint, and

regardless of consequences, gave us as children an entertainment that was ever with us. It was the true, rural home life of those days. How well I remember one clear night, when the full moon flooded the window with the brilliancy of her rays and the snow lay crisp upon the ground! My father had come in and settled himself comfortably by the blazing fire, and my younger brother crept up to him saying, 'I want a sled ride!' Immediately he arose, and, wrapping the child up, was soon circuiting the garden to the great delight of all who, in turn, awaited like enjoyment.

"My father read God's Holy Word constantly and with reverence. On Sunday evenings the large family Bible was read aloud, the pictures illustrating the stories being eagerly looked at by all the children. These we loved to hear: and they became indelibly impressed upon our minds, awakening the deepest emotions. I have since often wondered at Protestant infatuation that led to the destruction of pictures and sacred symbols—a divine method of conveying instruction from the earliest ages. How beautifully symbolic and full of in-

struction were the Tabernacle and its furniture and ornamentation, even in their minutest details, as were also the vestments of the priests and their embellishments. How clearly and beautifully in the Revelation of St. John is it revealed that the Church is founded upon the 'Apostles and prophets' by the twenty-four elders that circle around the heavenly throne, clad in white raiment and crowns of gold; and the twelve pearly gates opening into the celestial city, representing the patriarchal Church, and the twelve foundations of the heavenly Jerusalem bearing the names of the twelve Apostles; and how beautifully is symbolized the glory of the early martyrs of the Church, as garnishing the foundations of the City. What a wealth of knowledge is wrapped up in the Revelation, or rather is expressed in symbolism! So in the book of nature God has revealed the things that are not seen, but the things that are seen—"

Here, by this humble fireside with the word of God, were laid the principles that in due time strengthened our friend in her knowledge of the character of worship that God commanded in the approach to Him, as, in His own time, the

meaning of the prophecy of Malachi in Chap. I, II, was realized. It guided her in after life, as she instilled it in her charges.

"As years passed our circumstances improved, and gradually the avenues to social enjoyment were reopened. The neighbourhood continued to improve, but, for many years, some of the old conditions lingered. A few scattered families remained, only to profit at the expense of the greater prosperity of their neighbours: and these did not always confine their depredations to the poultry roosts and granaries. It was necessary for my father to be absent one night in each week. On one of these occasions a young woman of unprepossessing appearance applied for a night's lodging, the excuse being, of 'Having walked some miles, having been engaged by a neighbour as a house maid'. Most of the family regarded her with distrust, but as my father never refused the hospitality of his house to any one who claimed it, she was taken in. For greater security a bed was made up for her in my room. I had not fallen asleep when I heard the key turned in my door, some one of the family wishing to secure the woman

in the room. Next morning she departed. The same night of the following week, about midnight, a younger sister heard the kitchen window open. Slipping into a pair of my father's boots she ran downstairs with all the noise possible, just in time to see a man jump out of the window. It was afterwards learned that the woman we had entertained was of a neighboring family noted for its dishonesty. At another time while engaged at the dairy—the spring house being quarter of a mile away—a brother and younger sister came running to say, 'A robber in the house! But we have him fastened up in the attic with . . . sitting against the door.' Returning to the house, all secured weapons such as were at hand and sallied upstairs, our dog at the head. We searched several rooms, but no one was found. At last it was discovered the intruder had decamped, making his escape by a rope hanging from the attic window. It is hard to say if we were more pleased than disappointed; for while we dreaded an encounter, still we all desired to catch the man, not however considering his final disposition. For several

years however we were subjected to petty thieving.

"After we were all fairly well grown, I became desirous of accompanying a friend to California who intended opening a school. My father objected to this, saying that if I wanted to inaugurate a school, it could be done at home. He enlarged the house—one he had built some years before—and the school was undertaken. But many obstacles unforeseen were encountered. Lack of experience and other circumstances made the undertaking impracticable, and it was given up, greatly to my father's satisfaction, however."

It may be said here, that this was really the only one of her undertakings that did not, in a greater or less degree, prove successful.

"My younger sister possessed an unusually good mind, and was fond of reading and literary pursuits. To qualify herself she entered South Hadley (Mass.) School. Upon returning home she taught for several years; but a preference for outdoor pursuits encouraged her, after her brother's marriage, to build herself a house, and indulge

a preference for horticultural and botanical studies.

"My father passed away in 1869, and was interred in the churchyard of St. John's, Concord, Delaware county, to which parish we parochially belonged. I was confirmed in that church under the rectorship of the Rev. John K. Murphy, a true pastor of his flock.

"Soon after this bereavement I went to Reading, Berks county, and engaged in teaching in the public primary schools, taking with me a young girl, a second cousin 'once removed,' to bring up.

And here it may well be mentioned that the training of this young person, given morally and religiously at the hands of her relative, has proved its worth in every respect, and has been inherited by her children.

LIFE IN THE WORLD

Before proceeding to this portion of the life and earlier work of Sarah Maria Kirke in the world, it is well to record an incident that proved, as it were, a turning point in its tide. She found herself in a parish in Reading which violently opposed anything tending towards that school of thought which recognizes symbolism and the Sacraments as essential features of Christian faith and worship. Suspicion, violent opposition, and, in fact, persecution of those who felt the revival of the spiritual life, embittered the lives of many to the extent of depression and discouragement. These were dark days to many souls. The roots were there, but tender were the shoots. In this situation, surrounded by many forms of negative religion, acquaintance was incidentally made with the priest of the largest Roman Catholic parish in that city. Keen, active, and clever in his faith, he acquired an influence that, by arguments, found a response in one unprepared to meet his subtle

tactics. A relative, however, who had always been a sympathizer in the life and efforts of Sarah, about this time spent a week's end in that city, and many hours of conversation ensued. Without being aware of the impending situation, what this relative then presented to her of the Anglican case,—as she after some years enlightened this relative,—kept her from reception into the Roman obedience. Thus, by a single statement made in the conversation, she was saved to the Church of her heritage, to do a remarkable work in coming years.

Before leaving home and during her sojourn at Reading, she had imbibed opinions of a character which would doubtless have led her into skepticism, but for the experience already told. The Church in all its varying conditions was suffering from a nightmare that affected all but those instructed properly in her real faith. Many were groping for the true light.

We have seen from the foregoing how restricted had been the life of Sarah Maria Kirke, confined as it was to the primitive surroundings under which she had grown up, occasional visits to relatives some miles away being the only variation from the daily routine of work. Yet, the development of her character and kindly in-

stincts lay in those principles taught and inculcated by example in her home. These virtues were inherited, based upon the teaching of the Church Catechism and the Prayer Book, both intimately relating to the Bible. The kernel was there; and, nourished and cultivated, however crudely, in due time it blossomed into a tree that became a power for the wretched and helpless.

"In September, 1871, I opened a Sunday School in one of the public school buildings near Canal St., where the poor children of the neighborhood, eighty-six, were gathered in. Members of Christ Church gave a pretty good library. The use of a room on the river side near by was secured for religious services, conducted on Friday evenings by the Rev. John Long, rector of St. Barnabas. At the first, eighteen lads were present, the majority being 'roughs', who had spent most of their lives on canal boats. The larger portion could not read, and were as ignorant as heathen. Just when I was ready to despair of preserving order, a dirty, ragged, uncouth boy, his long uncombed hair overhanging his begrimed face, mounted a chair in the middle of the room

and began to flourish a club. I said, 'George, get down at once, and put that club away.' He promptly replied, 'I am going to stay here, and I am going to slash the brains out of the first fellow that makes a row.' The trouble terminated. After that, every evening George was in his place, club in hand; but, after our second service, he remained in his seat, although the club was kept close beside him. Six months later this faithful young militant and protector was drowned in the Schuylkill river. One Sunday I missed one of the boys, a regular attendant at the mission Sunday School. Upon inquiry I learned that his mother had had him imprisoned for stealing six cents. She said 'it was done as a warning to him.' After release from prison, this poor lad of ten years was so tormented by the boys of the neighborhood that he committed suicide."

The foregoing is taken from an imperfect form of diary that was kept.

"I have just received a letter from a clergyman in the far West, asking for help to establish a mission. It was urgent.

What can I do? My small salary as a teacher scarcely meets my expenses."

But it had its effect, for under September she states:

"For two months I have slept on a bench in my school room, and lived on graham mush, salted. I was thus enabled to send $30 to the missionary."

"The Rev. J. Pinkney Hammond (formerly of St. James the Less, Philadelphia), who then took charge of Christ Church, Reading, for the time, had introduced daily celebrations of the Holy Communion, and organized a vested choir of men and boys. These were unheard-of 'innovations', arousing opposition, and subjecting him to great abuse and misrepresentation. The Catholic truths that I learned from this faithful priest took deep hold upon me, and filled me with a burning desire to devote my whole being to the service of our Blessed Lord in the promotion of His kingdom."

Later on she says:

"For some months I have been under instruction by Mr. Hammond to become better qualified for Church work."

Then it is recorded that Mr. Hammond had received and accepted a call to St. Barnabas', Omaha, Nebraska.

> "He was desirous that I should accompany him and his family to his new field in order to take up mission work in his parish, but I felt that I was lacking in the requisite qualifications to do so."

Soon afterward she was received into residence in the House of Mercy, New York City, by the Sisterhood or Community of St. Mary, where she underwent a course of preliminary training, and then at St. Mary's Free Hospital for children on West 34th St. for the work this order conducted. After some months, by the arrangement, she withdrew and proceeded, about July, 1872, to Omaha, to take up work at St. Barnabas' under its rector, who had in the meantime received the degree of Doctor in Divinity.

> "Reaching Omaha in the evening, I went to the house of Dr. Hammond, by arrangement to be my quarters at the outset. The town or city had but two churches of our Communion, the Cathedral so-called, containing the *Cathedra* ("seat") of the

Bishop, a poor wooden building; and St. Barnabas', an offshoot of this, erected for those who desired a more dignified and Catholic worship with proper observance of holy seasons and days. St. Barnabas' had a daily celebration of the Holy Communion, and daily Evensong.

"In an exploration of the place, I observed a fine brick public school building, beautifully located on a bluff, and a substantial structure for the post-office, the houses being small, two-story buildings of wood, detached, with yards in front shaded by cottonwood trees. Standing at the head of the main street, the view is somewhat picturesque, the gables and chimneys peeping from among the trees."

In January, 1873, the diary continues:

"After several months, I have become pretty well acquainted. With the rector and his family, we have to 'rough' it a good deal, but I have learned to adapt myself thereto. During the early part of the day I teach the children of the parish in a small room adjacent to the Church, the afternoons being spent in visiting from house to house. I

have been kindly received by hundreds of families. I learn the population is already about 30,000. The people are generally poor, many being from New England and the larger Eastern cities, and have a hard struggle to earn a support. Children seem to swarm everywhere. Many are from England and Scotland, decoyed by Mormon proselyters, who, after discovering the character of the community that had entrapped them, escaped from the homes assigned, and under great peril and hardships found their way here. Some are Spiritualists. Very few attend any religious service; even of such brought up as Christians, large families, overwork and poverty being the excuse for the neglect. Our next neighbor, a fat little New Englander, on Monday mornings will be seen with sleeves rolled up, bending over the washtub, the perspiration streaming down his face. This is usually completed before going to work; for the wife, a frail little woman from Brooklyn, N. Y., has seven little boys to care for, about a year between each. Now they all have whooping cough.

"We have impressive daily Lenten serv-

ices. The rector took his B.A. at the English University of Oxford. He came to this country to practise law. Failing to secure sufficient clients, reduced to poverty and then going West, he became a 'cow boy'. In course of time under changed conditions, he was admitted to Holy Orders. A fine Churchman and conversationalist."

In those days religious orders, or communities, in the Anglo-Catholic Church were but in their infancy. The necessity for the aid of trained women under discipline was fully felt and recognized, and it found opportunity for the revival, in a way, of the primitive order of Deaconesses, under such conditions as Bishops here and there chose to create in a somewhat mild form, more or less. These, in more recent years, have assumed a more definite and pronounced form, approaching somewhat to the true Community life, which must in time, with growth, become definite religious orders for that sex, under irrevocable vows. Such in the past thirty years have so grown in England and her colonies, as to warrant the statement that there are now more women under the ancient vows than existed in the English Church previous to

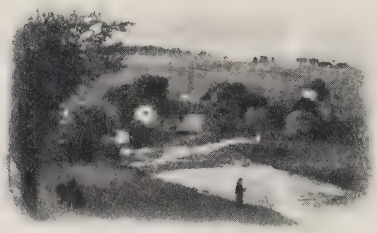
the revision of its Liturgy in 1549, or rather, before the dissolution of the religious houses. So the change to these orders is progressing in the United States. Our friend felt, from her brief life with St. Mary's Sisterhood in New York, the necessity of the vowed life. There was no opportunity for this in the Diocese, excepting under the conditions attached to the office of Deaconess. Bishop Clarkson, who then ruled the missionary jurisdiction of Nebraska, with his seat at Omaha, was a prelate of great piety and energy, but then without the knowledge of the new conditions coming to the Church, which developed further in his mind before death. Before consecration to his high office, he had been rector of St. James's, Chicago, the largest parish in that city, somewhat of the "high and dry" kind as known in that period, principally concentrated in the word "Episcopal". He worked indefatigably, planting the Church everywhere in his diocese; yet his mind had been so little in touch with the Catholic advance of the age, that he was inclined to be unsympathetic toward the development of the Sisterhood idea. Yet he recognized the sterling qualities in our friend, and, desiring her aid, endeavored to enlist her in the active work

of his field, both educational and hospital nursing. To resume the diary:

"The Bishop proposed to admit me to the office of Deaconess, to begin the formation of such an order. I underwent an examination in his presence which was satisfactory. A day was then appointed when I was to present myself at the Pro-Cathedral —as it really was—to be publicly admitted by him. Before the date, however, he learned I was a member of the Confraternity of the Blessed Sacrament, a society for prayer recognizing the real presence in the Holy Sacrament. He immediately informed me I must relinquish my membership in it, for he could not accept any of its members for work in his diocese. I declined to accede to his request. I was to be assigned to the reopening to the Omaha Church Hospital, which had been closed for some time pending the finding of some one to take charge, and also through lack of funds.

"He then desired me to join the staff of Brownell Hall, the diocesan school for young ladies, temporarily, in the absence of one of the staff through illness. I assented. While there the Bishop called and had a

lengthy interview, renewing his wish for me to take charge of the hospital that he might reopen it, though requiring under compliance with his wish that I withdraw from membership in the C. B. S. (as it was known). The good Bishop urged that, by withdrawing from the obnoxious confraternity, it would not necessarily involve the renunciation of the principles underlying that society; I could not, however, see this from the Bishop's standpoint."



TAKES VOWS. LIFE AS A RELIGIOUS

"After my duties at Brownell Hall had terminated, I returned to St. Barnabas' rectory. As Dr. Hammond could see no prospect of agreement with the Bishop, and not wishing to continue in the work of the parish as a lay woman without official recognition, after consideration and due preparation, in St. Barnabas' Church, Omaha, in the presence of the Rev. Father Field of the Order of St. John the Evangelist of Cowley St. John, Oxford, England, and Mr. Holmes, Senior Warden of the parish, at the hands of the Rev. J. Pinkney Hammond, D.D., priest, I made the ancient three-fold vows of the ages (of Poverty, Chastity, and Obedience)."

To this the following is added:

"I now dedicate myself wholly and unreservedly to the service of our Blessed Lord in caring for His poor and His suffering and needy children.

"O Lord of souls! who hast chosen and called me to Thy service in the Church, all my trust is in Thee; in Thee may all the springs of my life be. Abundantly give me Thy Blessed Spirit, without which nothing is holy, and use me as it shall please Thee for the glory of Thy Holy Name. Make my will patient, my conscience pure, my temper bright. Empty me of self, and fill me with Thy meekness and wisdom. Increase my faith, mellow my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the work I do and the place in which to do it, the success I win and the harvest I reap. Preserve me from depression and from self-will, and make me faithful unto death. All this I ask for Jesus Christ's sake. Amen."

No date or year is given to indicate the time of her profession, but from facts in mind it was about Eastertide, 1874. In August it continues:

"The weather is severely warm, the rectory small and much crowded. A neighbour has offered me a room in her house in which to sleep. The room is clean but, for

some unaccountable cause, the atmosphere is so bad that it sickens me. Not wishing to crowd the family in the rectory, I wrap myself in a great shawl (though the days are hot, it becomes cool before midnight by breezes from the river), and creep out on the roof of a shed where I sleep fairly well. The rough condition of life here has become far less unpleasant than when I first came. Perhaps this mode of life is intended as a stepping stone to something more severe. I rather enjoy the work, and am much interested in the people with whom I come in contact. To-day I visited an English family from Canada. The man, his wife and eight children intended to make Omaha their home. Soon after the children one after another contracted fever and died, excepting the baby. Those left are now preparing to return to Canada, broken down with grief.

"After a time Dr. Hammond resigned, owing to the bad state of Mrs. Hammond's health. He is going to Maryland. I will return to Philadelphia."

The Rev. J. K. Murphy had in the mean-

time become Rector of St. Michael's, Germantown, after resigning St. John's, Concord, and Calvary Church, Rockdale, Delaware county. As Sister Sarah's pastor in early life, a deep friendship existed between them. At his desire, she engaged during the ensuing winter in nursing the sick, scarlet fever having been severely contagious.

Nursing having been for a time a vocation, Sister Sarah went into training in the school for nurses, connected with the Woman's Hospital of Philadelphia.

In time an only aunt, well advanced in life, her father's sister, resident at Downingtown, was taken down with a lingering illness, which ended her life. Sister Sarah felt it to be a duty to go to her, nursing her for some months until the end. She says as to this:

> "It was a great privilege, for she had always been to me more than a mother. She was ever an example of cheerfulness and patient perseverance in whatever she undertook. Full of genuine kindness and loving devotion to all, she loved all, and was beloved.
>
> "During this lengthy sojourn at Downingtown, I was much impressed by the igno-

rance and degradation of the coloured people of the place. The Rev. R. F. Innes was then rector of St. James'. After consulting with him I secured the use of a small room near a negro settlement, beginning a Sunday School for coloured children. When the room was no longer available, I made application for the use of St. James' Church for the purpose, but some of the congregation objected (it being a 'pewed' church). I then applied to the vestry for permission to put up a room at the back of the church for this purpose. It was decided to be inexpedient, unless without expense to the Church, to cost not less than $800, with the reservation that it could be used also for general parochial purposes. Thereupon I proposed to be responsible for half the sum, or $400, all that I possessed, the vestry becoming responsible for the remainder of the sum; this was agreed to. Some days after I spoke to the rector of writing to a friend, Miss Gorgas, upon the subject. Mr. Innes undertook it, with the result that she sent, in all, $1,000. The vestry then inquired if I was still willing to give the sum I had promised, which of course I

affirmed. I have yet to hear that the vestry kept its agreement. The Rev. Wm. M. Bull did send $25. The building was completed with two floors, the lower one for the Sunday School, the upper one divided into two rooms for sewing classes and other parochial purposes. The lower one opened into the church, so that these people could be present and unite in the services. The school grew to eighty-six persons ranging from five to sixty years of age. A night school was opened with an attendance of seventeen, some of the older women availing themselves of it. A sewing class for girls as well had a measure of success. On one of my visits among these people, I found a boy of eleven ill with typhoid fever, lying upon the floor of a small dark room without either bed or covering, although it was a cold November day, his only garment being a shirt without sleeves. He was delirious, with a high fever. Through the kindness of a friend, the child was made comfortable, properly clad, placed on a suitable bed and attended to. He recovered, and became a regular attendant of the Sunday School. It

is difficult to benefit permanently these poor children, their home life is so degrading."

With the death of her aunt, Sister Sarah returned to Germantown. After her departure a new incumbent took charge of St. James', who was apparently not interested in coloured people. The school was abandoned and the people, so ready for good example and influence, dispersed, in truth "excluded from the privileges of the Church," although it has been recently learned from its present rector,—at this writing,—that some of these coloured people remained and are now members of the congregation. It should also here be recorded that, soon after this epoch in the history of the parish, the church kept the fiftieth anniversary of its foundation; and a pamphlet, somewhat inflated, was published, which made no mention whatever of this coloured undertaking, perhaps discreetly, although we know the congregation had no part in its veering statements. That this work among the coloured people should have ceased is somewhat remarkable, for in days gone by the anti-slavery feeling of the neighbourhood was most pronounced, the interest in that downtrodden people being, probably, after all, merely sentimental.

At this time the Bishop of Nebraska again comes in, for he had written the Rev. J. K. Murphy, renewing through him the request for Sister Sarah to go West and take charge of Omaha Hospital, provided she would relinquish her membership in the Confraternity. Could the Bishop have comprehended the character of Sister Sarah as others did, he would not have revived it. Needless to say, she did not undertake the work, much as she would have liked to.

The Brandywine

HOME OF
THE MERCIFUL SAVIOUR
WEST PHILADELPHIA

Resuming parochial nursing at St. Michael's Church, Germantown, Mrs. R. F. Innes, wife of the Rev. R. F. Innes, under whom the coloured work at Downingtown had been begun and prospered, became interested in the care of a coloured crippled boy, incurable, shut out on account of his age from institutions for children, and precluded from treatment in other hospitals, bringing the subject to the attention of Sister Sarah, who proposed to open a house for such cases in memory of a child who had died under distressing circumstances while at St. James'. After consultation with the rector of St. Michael's, an interview was had. The proposal to take charge was accepted by Sister Sarah, with the understanding that she should be free "to organize and conduct the same without control or interference."

Sister Sarah says:

"I was to be free from all responsibility,—that is, I was not to engage to assume any financial responsibility, although I expected and intended to promote the work under this head; but I made a condition that I was to 'have entire control of both the house and of the children, which Mrs. Innes agreed to.' A house was rented on Osage Avenue, West Philadelphia, to begin this work for crippled children. It was out of repair, destitute of almost all modern improvements, and largely without furniture. The parlor room contained a sofa, stove, and one or two chairs, the dining room a table, and a chair or two. The kitchen was destitute of everything. The bedrooms were supplied with a bed for each intended member of the household. I was told it was a venture, and all unnecessary expenditures were to be avoided for a time. In connection with the title were the words, 'In His Name'. I could not regard it as a venture. It was undertaken in full confidence of the Divine Will, and to become an established fact. I did not seek my part in the work, but accepted it as a call from the

Blessed Lord. I came in confidence and trust in Him alone. I found the work rather severe, the last few years of nursing having sapped much of my strength. The children were very helpless, and had to be much lifted and carried about. The water system was out of order, so that for bathing purposes, the water required had to be carried upstairs, the waste water as well carried down. Much time was spent in collecting food. The bakers gave us bread. The work at first was but little known. Many letters had to be written, appealing to make Christmas a happy day for the children. At 11 P. M. on Christmas eve a huge box arrived from an old friend at Germantown, containing an ample supply of pretty things for the children, both good and useful for all, including a fat turkey. Our first Christmas was a joyful day. The turkey was carved in the pan, not having a dish in which to serve it. Our table was a board placed on a barrel head, decorated with two napkins. While engaged in the carving process, young ladies came to call. They at once went out, bringing a dish and other bits of table service in return.

"By another Christmas, brighter prospects had come. Our family had increased and our comforts multiplied and many friends made. Mrs. Helen Loyd has been wonderfully helpful and a great comfort, always bringing sunshine to us. A year ago our house was dreary and comfortless, destitute of almost every convenience. Now it is homelike. Mrs. Innes is anxious to publish a little paper to make the work known. With the assistance of a sympathizer, it was begun after some hesitation. A printing press and type were given, and one of our boys, bright and intelligent, after receiving instruction in a printing office, has made considerable progress in the business. I am convinced that printing might not only become a source of income, but under proper management furnish employment to our boys."

During December following the little monthly appeared. It became very useful in making friends and increasing the financial resources.

The following shows the deep affection Sister Sarah had for the tender suffering little ones

that fell to her care at the Home of the Merciful Saviour, which she was then conducting:

> "One of our little ones, a boy of about five, has just died. Long a great sufferer from spinal disease, very patient, he had become an object of deep affection and of constant care; often, as he lay in his crib beside my bed, he would put out his dear little hand to find out if I were awake. If I did not immediately speak, he would remain silent. If he found I was awake, in his sweet, gentle voice he would say, 'Please, turn me over,' or, 'Please, give me some water.' How much I loved the dear child, and how much I shall miss him."

The following episode of the life there will be of interest:

> "Last night I was awakened by a scream from the little boys' room, that opened into my own. Upon entering, a little fellow cried out, 'Somebody's tumin' to till us, somebody's tumin' to till us!' While trying to soothe the child, I was startled by screams from the girls across the hall. I found them in a great state of alarm and, as soon as they could recover themselves, they said a man

had been in the room and had taken flight by the stairs. Striking a light I ran down and, upon entering the parlor used as our Chapel,—the altar at one end being curtained off,—I found a window open. I hastily drew the curtain, and there was the intruder, a rather rough looking man, his hat drawn over his face. I looked at him a moment and exclaimed, 'Well?'—no reply. Again, 'Well?'—and, with a tap of my foot upon the floor, I said, 'You must be a dastardly coward to come into a house where there are only women and children.' He started to pass out, but I confronted him and exclaimed, 'There is an old Chinese legend that, when the Gods created man, he supplied them with souls each for a small piece of money; but to those too mean to purchase a soul, gizzards were given. It is easy to see to which you belong.' He was then allowed to depart. It was found a general ransacking had preceded discovery."

By this time the undertaking had so prospered that, like a young child, it began to be felt that it could "go alone", for means had been given to permit the erection of a suitable build-

ing upon ground provided upon Baltimore Avenue,—the first of the group of fine buildings that it now possesses. Returning to Sister Sarah's record:

> "I now felt that the work had passed to a firm basis, so that, after an interview with Mrs. Innes, I resigned the charge, to take a much needed rest, so essential; for I had been contemplating beginning another work of mercy in the Autumn."

In a letter now in possession, after varying rumours had been circulated, erroneously confusing and distorting the facts, under the date April 5th (a year or more afterwards), the Sister wrote a friend in reply to an inquiry:

> "I was to have *absolute control* of the *house* and the *children*. On no other conditions would I have undertaken the work."

As a forerunner of her retirement, she had, while in residence, written:

> "The trend of things is growing unsatisfactory. The work has been very exacting, having been carried on under difficulties and great inconveniences, yet I had found great happiness in conducting it, preparing one for new responsibilities."

To clear the minds of some, who perhaps thought a rest of several months at this time was more than ample, a brief statement made up from a letter as to the efforts to sustain the Home of the Merciful Saviour, we believe, should be inserted to dispel the illusion:

> "Funds came slowly and irregularly in small and varying sums. As a large part of our food had to be found by solicitations made personally to the butchers, bakers and grocers; with the progress of time our applications clearly became offensive to these persons who had at the outset been kind and considerate. The circle of our calls for food was constantly increased, until a tangent of twenty blocks became the limit. Frowns, rebuffs, and unkind responses made the collection difficult, and the fatigue of carrying a basket such a distance daily became exhausting and weakening to vitality."

HOUSE OF ST. MICHAEL AND ALL ANGELS

43rd and Wallace Sts., West Philadelphia

This was a double villa; the half to the left was first purchased, then the other half to the right was bought about 1900, and the two joined inwardly.

HOUSE OF
ST. MICHAEL AND ALL ANGELS
WEST PHILADELPHIA

THERE WERE various circumstances that influenced Sister Sarah to begin a work for destitute crippled children, entirely of the negro race, the following Autumn. One of the cases that she recorded may well illustrate the motive.

> "Having learned this evening of a destitute, crippled negro child in the lower part of the city, I at once set out to minister to it. After difficulty in locating the house to which I had been directed, in a miserable abode and a wretched neighborhood, I found it to be occupied by several families. Ascending rickety stairs and through a narrow, dark, musty passage, I entered a small dark room entirely destitute of furniture. The atmosphere was sickening. On rags in one corner of this closet (it might be called) a boy of about nine lay on the floor. Beside him was a piece of stale bread and a tin cup

with some water. I spoke, but received no reply. I knelt by his side, taking his crooked fingers in my hand, but they were cold and stiff. I passed my fingers over his forehead and through his crisp hair, but he felt it not. The Angel of Death had borne the spirit of this weary child from a world in which he had known nothing but sorrow, pain and want. The Angels rejoice over the recovery of one penitent sinner. Do they weep over the victims of cruelty and wrong-doing?"

Such cases as this, not infrequent in varying conditions, showed how little was known of the hidden life of many.

On a Monday in August, 1886, the House of St. Michael and All Angels came into existence, the name having been suggested by a sympathizer in remembrance of the passage, "He shall give His Angels charge over thee"; for the outlook was fraught, from a purely human standpoint, with many uncertainties; but yet Sister Sarah was possessed with an ever abiding faith in the outcome. Friends had previously obtained $1,000, a reservation fund for the future. A small house, 4012 Ludlow St., West

Philadelphia, not unpleasantly situated, had been secured with $60 towards the rental. There was very little furniture; the kitchen had, as its equipment, a small oil stove and some tomato cans. Mrs. Helen Loyd rallied to help and comfort. It is added, "I shall be obliged to collect provisions to keep down expenses." In October, "a pot, tea kettle and boys' clothing," it is noted, arrived. In November, "two table cloths, cups and saucers and three plates" increased the cupboard, as also some money.

The work progressed in every way. In the following March a person came from the Blind Asylum to teach the children chair caning. The Sister then began to receive instruction in making shoes, that she might be able to impart it to children for such work. By June she speaks of their being able to make a good shoe.

In the eyes of some how contemptible all this would have seemed! It required faith, patience and determination, all of which the Sister had to an unfailing degree. To prayer she resorted constantly, especially when the prospect was at times discouraging. An event almost miraculous may here be inserted; although she never spoke of it or encouraged publicity, it was too sacred to allude to.

"As the first Christmas approached it seemed as if man had forgotten us; although a few small gifts came, food was lacking; in fact, the first stage of starvation seemed approaching. Supper time of Christmas Eve had come, not a crust,—while many 'have bread and to spare.' In the twilight the children were sent into the yard to play. Soon they returned seeking their evening meal. Nothing; but equal to the emergency, she provided amusements to engage their attention, going apart for a while. This continued until the late evening, when suddenly a vehicle stopped at the door. A loud knocking ensued, doubtless with the supposition that all had retired, and were asleep. The prayer of faith had been answered; for before the door stood an express wagon fully loaded, all for our House, everything and indeed more; supplies of every kind that lasted for weeks, beside the things to make the great festival a joyous one in the eyes of the children, such as they had never before known."

[There is a gap here in the MSS. and letters, supplied from the file of the little paper, and

memory, refreshed as well from various sources, have filled the gap.]

It seems needless to say as time progressed, the House, its work and character of patients, extreme poverty and incidents attending, soon became noised about the city, and it constantly received gifts of various sums of money, large and small, furniture and food both from parochial and individual sources. Friends flocked to it with help and sympathy, the Reverend I. L. Nicholson, D.D., rector of St. Mark's Church, Philadelphia, being one of those interested. As he said, "it filled a niche that no other charitable work supplied." Sister Sarah then feeling its future from a worldly standpoint,—that which almost wholly affected the public,—was assured, desired the House to be incorporated. Moving to that end, Dr. Nicholson, who in early life, before taking Holy Orders, had read and been admitted to the profession of a conveyancer (a real estate lawyer as they are termed in that section of the country), was selected by her to draw and secure a Charter. He prepared a very brief and comprehensive paper which bore these signatures: Isaac L. Nicholson, John K. Murphy, Sarah M. Kirke, Geo. Wistar Kirke, Charles E. Lex, G. Theodore Roberts, and Sam-

uel Williams, it being duly approved and certified to by one of the higher Courts of Philadelphia, July 11, 1887. It was to be a general Institution of the Church, not in any sense parochial, the two first named clergymen being chosen President and Vice President, with Mrs. Wm. H. Loyd as Almoner (or Treasurer), and Mrs. Samuel Williams, Secretary. The funds increased; and it shortly warranted the purchase of the northern section of a house at the N. E. corner of 43rd St. and Wallace St., with ample grounds, separated from the adjoining portion, —as it were, two residences joined under one roof—which gave pleasant surroundings, plenty of air and shade. This purchase was made in June, 1887; it stood upon the highest ground within the city, and preceded a month of insufferable heat, such as the records for a hundred years previously had not shown, and on July 5, the house was occupied.

During the preceding winter, a little monthly periodical had been begun, meeting with an immediate and extended circulation, materially adding to the prosperity of the work. Thus *The Cripple News* began its life.

Taking the period embraced in the acts that brought this work of mercy to successful condi-

tions, there is a vast deal affecting the life within that must be but briefly given or referred to; for as it stands to-day, having undergone in some things the individualism that others with varying visions have wrought in its career, it yet remains to set forth the fundamental principles of its foundress, its objects yet fully recognized.

This is a suitable place to anticipate later events by inserting facts that had been, in the Sister's opinion, fully settled for the future.

Recalling the period of forgetfulness that had arisen in the mind of one as to the conduct of the preceding House in which she had resided, in an interview with the one later on chosen President, upon its incorporation, Sister Sarah writes:

> "He was clearly given to understand that the work when settled upon a firm basis should pass into the hands of a religious community belonging to the 'Episcopal Church'; that it should be non-parochial; that the Trustees should be elected annually; and that the Chaplain should always be chosen by, or with the approval of, the Sisters in charge. To this he replied, 'It shall be as you have desired.'"

Yet with the failings of mind or of intention of purpose, this House will no doubt be raised again to obtain new life and recover its true position, to stand permanently for time. It can be seen and considered by those upon whom God has bestowed wealth, enabling a due accounting of their stewardship.

Many very sad and absolutely helpless cases were found, and many heard of and sought the house. Those requiring surgical operations when on Ludlow Street, were very kindly attended to at the Presbyterian Hospital in that part of the city. Nursing, proper food, rest and changed conditions brought back life and health; the percentage of those beyond any complete or at least partial restoration being very, very small. Several passed to their rest in comfort, and in "the peace of God." Mental instruction was not in any sense lost sight of. Industry, with those capable in a more or less degree, was discreetly imposed. Guilds of both ladies and the young were formed, and all worked under the Sister's direction loyally and faithfully, and she ever held the members in loving and grateful remembrance. The premises were constantly overcrowded, and room could not be found for applicants. Some one had asked at the outset,

"Where would patients be found?" but they continued to come into the daylight from abodes of wretchedness, like ants out of a hill. Had there been room for three hundred, it could have been filled by those worthy and needing attention. It was "without money and without price," and free from the red tape and delays which usually beset entrance into such houses. No child that needed such ministrations was denied entrance, although some were so infested with sores, vermin and disease that the first step was to put them into a tepid bath, properly prepared for such cases, without removing the rags and excrements adhering.

To indicate the interest that arose, before the first year in Ludlow Street had been completed, $4,000 was in hand for the purchase of a house.

On Michaelmas day, 1887, the Right Reverend, the Bishop of Pennsylvania, attended by Father Maturin, S.S.J.E., and the Rev. F. A. Sanborn, held a service of benediction of the House in its several parts. The Rev. Dr. Nicholson became chaplain, and the staff of medical practitioners (who had freely given their services from the commencement, headed by Dr. De Forrest Willard and Dr. F. H. Milliken), was

materially enlarged. Of the disbursements within the first year these charges appear: Rent $294.17, house maintenance (for food) $363.61—all in addition to the gifts in kind. Drugs and surgical appliances, $228.21. The house and grounds cost $9,000. Insurance, taxes, water rates and legal expenses in conveyance, $246.92. $4,000 was paid on account of the property, a mortgage for $5,000 being given. Within eight months $3,000 was in hand for reduction of mortgage. Within two months more, the mortgage was fully paid. On April 28th, a *Te Deum* was solemnly sung for this blessing in the Chapel of the House. *The Cripple News* was issued monthly, and did full duty in its progress. Being a monthly and of four pages, giving full space to all news affecting it, the receipts, gifts, entertainments, bazaars, held for its benefit, with selections of other matter, especially anecdotes as to cripples, animals, etc., filled out its columns. Some of these latter being hard to find, resort was had to kindred subjects. It was issued under a yearly fee of fifty cents, and "paid its way from the outset."

Legacies had begun to come. Within three years five are recorded, aggregating $9,840.

The endowment of cots began. The south portion of the building, a separate house, with similar grounds, was purchased at a cost of $9,200, a payment of $3,700 being made, and $5,500 supplied by mortgage. These were then connected. A gentlewoman of the suburbs of Philadelphia, widowed,—Mrs. Bernard Henry,—had become a friend through a stray copy of the little periodical, and having the previous year while abroad lost an adopted daughter, a charming young lady, decided, upon the recommendation of Sister Sarah, to provide a chapel for the house, as a memorial, to be detached, thus giving required additional room for house purposes. There were many coloured people within reasonable distance of our house. These were without any spiritual advantages. (The City of Brotherly Love has always been full of alleys, some of which in the old portion were lined with small houses in which coloured people dwelt, and this propinquity of residences of the two races has continued in some of the newer parts.) While this new chapel was under consideration, Mrs. Henry was induced by the President to have it sufficiently large to provide for outlying coloured people who might desire to attend; but anything involving a special mission, or a paro-

chial enlargement therefor, had not been thought of, or entertained. The questions which afterwards arose had never been before the Trustees. The design, largely of a Continental type, and without that treatment which beautifies the structures of the Anglican communion, to be built of red brick, which was of a size that did not consider the house in any sense except in a general way, was never brought to the notice of Sister Sarah, or, up to the early part of 1891, approved by the board, or brought to its notice, and was individually decided upon by the President. Its size encroached greatly upon the play grounds of the children. It was silently permitted to be done, no one desiring to become involved in personalities, or to look this generous gift in the mouth, so to speak. Its cost outran the estimates, but the donor responded, she supposing the ground had been formally conveyed to this "Mission Chapel of St. Mark's Church," as it began to be called. Yet we believe it was never subsequently conveyed by action or deed, and to-day it probably remains upon ground, the title of which is held by the House of St. Michael and All Angels, it never having given its formal assent to any conveyance of title, and if the diocese has jurisdiction over the services,

it is simply a tenant at (or without) will. It is not pleasant to reveal this situation. On June 18, 1890, this chapel was consecrated by the Bishop of the Diocese. We presume there was an "Instrument of Donation"—a curious anomaly, unless legally or canonically remedied. That Mrs. Henry was misinformed as to the real situation is true. It came to her, as it had previously to the Sister, when the movement had been unmasked, like a stroke of paralysis. Mrs. Henry even threatened to "go to law," when further it was proposed to make it a white as well as a coloured chapel; for her generosity had been misplaced and her confidence seriously preyed upon, for the Sister has left it in writing that Mrs. Henry had paid $1,000 for the ground upon which the building stands, under the supposition that, by doing so, the whole thing belonged to her to dispose of as she might see fit. She intended to make it over to St. Mark's Church, but when the Vice President informed her she had no power over the chapel, she was both surprised and distressed. She asked the Rev. Dr. Murphy (V. P.) to talk the situation over with the President and, upon doing so, admitting all the facts he said, "Have you the

heart to say to Mrs. Henry that she had not purchased the ground?"

Sister Sarah made the objects of this House, "The surgical treatment, mental, religious and industrial instruction of young coloured cripples." The surgical, of course, came first; then, as in order, the mind development led to the religious training, essential; for, without religion, morals are, as a fact, worthless for the development of true manhood or womanhood. To render life of value, the work of the hands properly guided by the mind is imperative in so far as health and strength allow. The first three objects were necessarily provided for, the fourth being the most difficult to work, owing to the varying conditions affecting these poor destitute fellow mortals. The injunction, "he that will not work, shall not eat," was, in this respect, the guiding principle. Chair-caning, shoemaking, and printing were all in the mind of the Sister, and so they proved to be a reality. Many recognized their practical value, and yet, without appropriate quarters, the difficulties of adaptation had to be met. Printing *The Cripple News* by the children, from type setting to press work, was uppermost in mind, and undertaken first in a complete manner as a step towards the other

proposals. The money was asked for, a moderate sum, and it was forthcoming generously and promptly, the first gift being an anonymous one of $100. The eldest boy, originally and literally pulled out of an ash barrel, had adapted himself to civilization, and, provided with artificial limbs,—for he had lost both,—had been taught to read; and apt, as he was, went daily for instruction to a printing office, his knowledge as gained being imparted to others. A small press was given and, under the direction of a practical printer during evenings, in October, 1889, *The Cripple News* came out for the first, wholly printed in the House from first to last, and a copy now before us shows it to have been in every respect a creditable piece of work. Then other printing was sought, and it came so freely as to be, with equipment, almost beyond the capacity of the undertaking. Money was sent for additional and appropriate founts of type and other requisites. A man—a practical printer—was engaged to oversee and conduct the work, and everything prospered to the full extent.

About this time the President individually began to dissent in various ways with the order long established. He took decided ground

against the printing enterprise, objecting also, very strongly, to a series of articles upon Symbolism which had been printed for some time, saying they were attributed to him, so that the publisher abruptly broke off and they were not completed. St. Mark's had a most "ornate" service, and the order in the adjacent "Mission Chapel" was most pronounced. No one had ever intimated a word against the series of articles referred to; on the contrary, they were received with many expressions of interest and avidity, being simple, accurate and scriptural. So uncomfortable was the Sister made by the individual attitude of the objector as to the printing enterprise, that she abandoned it, and had its equipment sold, first issuing a little circular of facts, as follows:

"The Industrial Department

"Last autumn a limited sum of money was solicited to equip and open a small printing office in the House, in pursuance of the original object of this work, the industrial department. Friends who had full confidence in the plan, and desired to see practical means adopted towards making the House self-supporting, very promptly

and generously responded, giving almost double the amount required. We asked for a six months' trial, feeling sure that, by the end of that time, the undertaking would be placed on a firm basis, sufficient thenceforward to support itself. The result justified our most sanguine expectations.

"The first two months were chiefly occupied in introducing the children into the art of typesetting and seeking orders; as a consequence no income was returned. But each succeeding month brought work and encouragement, enabling us to add almost $200 worth of type, etc., to our stock, and furnishing *The Cripple News* and our last annual report (a pamphlet) without any charge upon the House funds. The fifth month paid all expenses, the sixth did the same, and enabled us to spend about $52 in type and turn in over $17 to the Treasurer, the gross returns for that month being $141.50.

"At this time, owing to circumstances, the enterprise was suspended, with orders aggregating $146 on file, which had to be given up. There was every prospect of increasing success, the work performed having given satisfaction. That this printing office,

small as it was, could have been *made to support the House, there was not the shadow of a doubt.* It should have been made the success of which it was capable.

"Some of the children were learning a useful trade (not however to the neglect of the daily school instruction), and thus the whole undertaking was crushed out. The Charter allowed for all this, and the Trustees had never made an objection, nor had any action been taken against it; on the contrary a tacit approval on the part of the members of the corporation was allowed to exist."

Then arbitrary and unwarranted interference in the same way began with the recognized order of the House, as affecting the hours for meals, the surgical routine and other wholly unnecessary disturbance of the proper order. A coloured person coming from another religious body, poorly instructed, recently admitted to the Diaconate, was made Chaplain, there then being two Chaplains, the deacon being put in charge of the "Mission Chapel" without any regard to the House or its requirements, it being treated wholly as an outside affair. The Sister was directed to "bend" her rules; and as there could

be no celebration of the Holy Communion under existing conditions, and as the former chapel in the House was put out of use, to take the children out to a parish church some distance off at 9 A. M., upon a Sunday, monthly,—a fasting communion,—was to these children at that hour, an impossibility. To this latter, she found assent impractical. All these things and many other actions rendered her position an impossibility; and in due time, acting under the advice of her pastor, she sent in her resignation to take effect later on. Thus her own work, begun, laboured for unceasingly, nourished, developed and made by herself, under guidance of the Holy Spirit, went from her. The Trustees, the Board partly decreased by at least two or more for the cause stated, quietly acquiesced in her resignation, passing resolutions prepared, which, while reasonably expressive, it is unnecessary to insert.

The difficulties attending this undertaking were very great, and extended to almost everything. To illustrate, a new governess,—as the position was denominated,—a person admirably adapted to her duties, at the end of the first week decided to withdraw,

"considering that physical contact with the

children was a degradation, which no lady could undergo without loss of self-respect. This is the feeling of many who visit the House, even of some who take great interest in our work. I cannot understand the feeling. My eyes never rest on any of these children without seeing in them the most glorious possibilities." (The case of Bishop Crowther of the Niger, captured as a boy on a slaver, living to attain the Episcopate and receive the great degree of D.C.L. from the University of Oxford, England, was ever with her.)

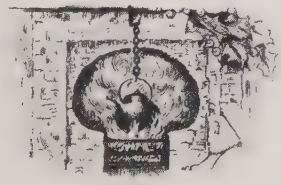
"There had generally been no difficulty in providing food for the House and this very greatly reduced the cost of its support. Churches, friends, butchers and bakers gave liberally. When retiring from the work, thirty-eight children were in it, almost every one under greatly improved conditions, while many had been discharged restored or improved, and good homes found for others."

This unfortunate change allowed it to be largely diverted from the wishes of its foundress. It became, more and more, a parish char-

ity, although never aided or helped materially by that with which rumour and acts permitted it to be associated. It has never recovered from the effects of this blow.

During these years in West Philadelphia, Sister Sarah was parochially connected with St. Clement's Church in the city proper, then under the pastoral care of the Fathers of the Order of St. John the Evangelist of Cowley St. John, Oxford, England, but this parish never had, in any way, any connection with the House of St. Michael and All Angels, except in that general interest in its welfare which so largely prevailed.

We can here take leave of this work, which has gone on and must with the help of God continue, until it is recovered to conditions more in accord with the plans of its foundress.



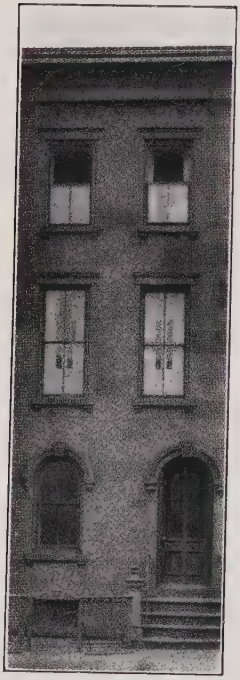
HOUSE OF ST. GILES THE CRIPPLE

New opportunities for Sister Sarah were not, in any sense, wanting. More than one plan for the future had been upon her mind. Early in 1891, when it became known she had resigned, an effort was made to secure her interest in a work of mercy that it was proposed to undertake for her in the city of Brooklyn, N. Y. She was approached and invited to consider the subject of a work on similar lines for cripples as that in which she had last been engaged. A number of ladies connected with several parishes of that city (since made a borough of the Greater New York), were invited to meet her at Emmanuel (now St. Martin's) Church for a conference. A representation was present, when the entire undertaking was left to her personal wishes and judgment—as to all plans and the conduct thereof—a number of ladies pledging their personal support. At that time the Diocese of Long Island was presided over by the

Right Reverend Dr. Littlejohn, the first occupant of that See. This diocese had but a single charity, as it may be called, consisting of a hospital, orphanage and kindred work, known as the Church Charity Foundation, which had suffered from a lack of general interest, it being felt that its life was restricted. In connection, an order of Deaconesses had existed under the title of the Sisters of St. John Evangelist, largely at that time indefinitely defined.

Dr. Littlejohn did not regard the new proposal with much favor, for he believed it could not be supported and might soon wither away; as his experience with the institution already established had been somewhat disappointing. He assented to the proposed step with some degree of indifference. A committee was formed to secure money for the rental of a small house and gifts of furnishings, meeting with a limited degree of success, but sufficient to encourage Sister Sarah to undertake it. It was fully understood she was to secure a charter under such conditions as she would approve, to appoint or nominate the Trustees, and these to administer the house under her direction, and to conduct it according to her own plans. Her previous experiences had enabled her wisely to reach this

view. It was to be absolutely under direction of the Church, and all connected with it were to be of its communicants. She decided, too, that laymen alone, for obvious reasons, were to compose its board. A small house of six rooms, 422 Degraw Street, near the Gowanus Canal, at a rental of $29 per month, was secured, and odds and ends of cast-off furniture put in it. Late in the afternoon of August 29, 1891, Sister Sarah arrived from Philadelphia accompanied by three somewhat helpless coloured cripples of tender years, being met at Jersey City, and crossing by the boat of the "Annex" then in operation. The group taken together was an odd one, the garb of the Sister and the character and class of her company attracting both the attention and sympathy of the other passengers to destination. She had but a single acquaintance in Brooklyn, and so unexpected had been the humble advent, that no one of the committee was present to receive her. The party had to remain upon the steps until the key was secured at some distance. So surprised was the lady who had the key at hearing of the arrival, that she almost insisted by message upon the group coming to her house to be quartered for the night. Not so with the Sister; she had come to



HOUSE OF ST. GILES THE CRIPPLE

422 Degraw St., Brooklyn

First (rented) house occupied, 1891-92

Here St. Giles' came into existence, August 29, 1891

begin, and *that was the hour and place,* and they took possession on the spot, then and there going into residence. To the only other one present, as the shadows of evening were falling, the scene could not but be an impressive one; for as they entered, the "House of St. Giles the Cripple," with the blessing of God, was born. A great work was then begun. It was wholly and entirely *an act of faith,* if such can be comprehended by many who call themselves Christian, begun with an implicit confidence in the help of God, and not a thought otherwise even entered her mind. It *could* not and *would* not fail, except through her own failure to do her whole duty. Prayer was ever her resource and it never failed her, for she was sincere and true. Its commencement can best be given in her own language.

> "How dreary everything looked, and how lonely I felt. I was a stranger in a strange city, almost without funds and confronted by an unknown future. We were oppressed with the extreme heat and very hungry. The children had each brought a tin cup. I had a little tea, a small lamp, and a little oil stove. I made tea in one of the tin cups; and, with the remains of the food

brought for luncheon, some biscuits bought at a neighbouring store, spread upon the top of a barrel found in the passageway, soon had refreshments. The boys then tumbled down on a straw bed, the little girl stretching herself beside me, and, although the atmosphere was both steaming and stifling, they were soon oblivious to fatigue and discomfort. The place was without gas, adding loneliness to that most dreary night, my little lamp serving to make the darkness visible. Sleep I could not, so I sat and planned for the future, awaiting the light of day. I felt sure I had been appointed by divine will to this work, and that He would sustain me in it, making it fruitful in bringing both physical and spiritual blessings to many crippled children. Before leaving Philadelphia my good friend Mrs. Loyd put into my hands $100, contributed by friends to recuperate me at the seashore. This now afforded me means to purchase for St. Giles' needed beds and cribs for our children. We were thus enabled to spend a more comfortable second night. Mrs. Walbridge called, and seems disposed to be very friendly. In the evening . . . came again.

It was cheering to see a familiar face that I had so long known, and she is in sympathy. A succeeding day brought better order. Boxes made shelves for clothing, which we trimmed with chintz, and boxes, hinged with leather from an old shoe, served both for receptacles and seats.

"The ensuing day was spent in soliciting food supplies from butchers, bakers and grocers to keep down our expenses. A gentleman, who learned of our house incidentally, offered to give us a donkey to collect our food; but having no place to keep the little fellow, it had to decline, and our collections are made in a basket with which I always go out.

"By October we were more comfortable. A member of Emmanuel Church painted our floors. Pieces of carpet were found for us. Our dining room had now four chairs and a table. Another crippled child has been sent us, so very helpless that in my brief absence inside necessary. I have had to employ some one to assist, adding to our expenses. During this month the district member of the State Board of Charities, having learned of us, called to see what we

going on. Inquiring as to our resources and funds in hand, and also if any guarantees for support had been made, and learning the state of affairs, he advised me to at once abandon it and return whence I came, saying it must inevitably end in failure. I did not agree with him. Discouraging as it was, it did not discourage, 'for a failure it *cannot* be.' In November he came again and insisted upon our having bedside carpets, a fire-escape, etc. I at once saw the necessity of getting into a better neighbourhood and more convenient house, for these parts are too retired for successful effort. The spring must bring a change. It may be added here, this gentleman, a Swedenborgian, lived to see St. Giles successful, and at his death a legacy of $3,000 was found in his will for us. His wife also became a kind friend."

In December she wrote one hundred and fifty letters to various persons, appealing for money. Several Philadelphia friends responded. Calls from friends living in the same city gave her much comfort.

During this month the charter was decreed by the Court, secured without cost, except the

Court fees attaching, by Henry J. Hemmens, Esq., a young lawyer of New York, who then became counsellor for the House, giving his services generously. It had been very difficult to secure corporators, requiring weeks to consider and decide, some feeling that in case of any failure personal financial liability would come in. However, at last, six members of the Church, connected with various parishes, were found to assent to form a corporation. At this point a document was prepared by request of Sister Sarah, and first signed by those who all signed the petition for incorporation. In time the existence of this document became known and excited some uncalled-for comments. It has never to this hour been seen by other than the signers. Every trustee during Sister Sarah's time signed it cheerfully; and we can say to those who came after her departure, that they would have signed it likewise before entering the Board had she not retired, for the occasion therefor with her resignation then ceased. How delightful it is to shout in the daylight. The promise of conformity is as follows:

"We, the undersigned, invited by Sister Sarah (Sarah M. Kirke) to become the in-

corporators* of the House of St. Giles the Cripple, Brooklyn, to enable her to make legal the holding of property, both realty and personal, for the objects and purposes of said House as declared in its printed prospectus set forth, hereby severally accept the appointment thereof for election with the express understanding that the said Sister Sarah is to make all nominations of officers and trustees annually, or as vacancies occur, which we as corporators are to severally elect. Further it is understood, that when a community may be established or selected by said Sister Sarah for taking the charge and management of this House and work, we shall and will, at such time and at her request, severally resign in favor of, and transfer our legal privileges to, the community or order designated for the purpose.

"Signed by:

"Jane E. Walbridge, Brooklyn, Aug. 29, 1891,

Geo. Wistar Kirke, Brooklyn, Aug. 29, 1891,

* Or members of the Corporation.

Schuyler V. V. Hoffman, Brooklyn,
Aug. 29, 1891,
Geo. Wackerhagen, Brooklyn,
Sept. 15, 1891,
Peter Mallett, Brooklyn,
Sept. 17, 1891,
Wm. F. Dudley, Brooklyn,
Sept. 23, 1891."

(The foregoing, with Sister Sarah, signed the petition for incorporation. New trustees follow:)

"Nicholas Rossi Mersereau, Jr.,
Nov. 6, 1893,
Henry Tyler Perry, March 21, 1895,
Wm. Craig Wilmer, Dec. 7, 1895,
Chas. D. Marvin, Dec. 8, 1895,
Henry J. Hemmens, Feb. 12, 1896."

In December, 1891, the Board was organized in the DeGraw Street house, the fifth signer (a former Colonel of the Confederate Army) being chosen President, the second signer, Vice-President (who, however, being a blood relation of Sister Sarah, was unwilling then to act in that capacity, the position for the first year remaining unfilled, and re-election

thereto followed in the second year), the third named was chosen Secretary, and the sixth, Treasurer. The Reverend H. O. Riddell was appointed Chaplain. The publication of a little quarterly periodical was authorized, to be called *The Brooklyn Cripple News*, and about Christmas it appeared, at first a two-page leaflet. The work constantly became better known, gifts came from churches and individuals, people came to look the place over, and everything progressed. A guild of ladies was formed to aid in the work.

In May, 1892, a much more commodious and better located house was rented, situated at 193 State Street, near Court Street, at $50 per month. Seventeen patients were then under treatment therein. Prospects were continually brightening.

The children had been taken to St. Martin's on President Street for worship and Communion, at least those able to go out. The distance from the new house now precluded it.

When in State Street our children had a Christmas Day festival with tree, the first, we believe without exception, these poor outcasts had ever seen. Many friends attended, and, among others present, a young English lady of

great refinement and sweetness of disposition observed closely the house and its patients. Next day she called and offered her services without compensation and was gladly received, being as well a member of the Church. The Chaplain having resigned, we became enabled to draw more attention, our Church at large having regarded us both coldly and with some doubt. Other religious bodies, however, rallied to our support. Miss Coleman, the lady who came to us, was admirably adapted to the work, and at once had great influence over our children. So we continued to progress until the following spring, when sufficient money was in hand to essay the purchase of a larger and more suitable house, finally selecting 419 Clinton Street, adjoining the beautiful St. Paul's Church, at a cost of $11,500, of which $2,000 was paid in cash, the remainder provided for by bond and mortgage.

During the January previous, the Sister had sent out the following letter:

"An Appeal

"This House was opened August 17th, 1891, in a small hired dwelling, and removed to its present location May 1st last.

It has outgrown each building, and there are many applications which cannot be provided for.

"The house is in every respect a charity. It has no fees for entrance, its beds are free, and it is open to children of either sex and any colour, nationality, or creed, whenever a place is available, limited only by its room. It is not connected with any parish, being a *general work of the Church*, dependent upon charity for daily maintenance. There are now twenty-three children under its roof. Several of these are hopelessly crippled and deformed, yet almost all are possessed of average natural abilities and have the free use of their hands, and there is no reason why in time they shall not become established in permanent independence. Those who can, attend school daily in the House. There are plans for the introduction of suitable industries. There are no salaries, except for the limited domestic help employed and resident in the House. The House (or Home) and hospital has secured an existence. It must now secure a permanence, assuring proper buildings and an income, to place it beyond the

HOUSE OF ST. GILES THE CRIPPLE

419 Clinton St., Brooklyn. Third house occupied; purchased 1893

The adjoining house, No. 417, was bought and adapted, 1896

tide of uncertainties. The future conduct of the House and its status is assured.

"We need a house properly constructed or arranged, and means to carry on the work marked out. We ask for the money, knowing that it will be a blessing to the giver or givers.

"There is now $1,200 surplus in the treasurer's hands, available for the purchase of a suitable house which we should occupy by May 1st. We want $5,000 by Easter Day (April 2nd), that a purchase can be made, the balance going on mortgage, which would then be a less charge upon our funds than the present rental.

"We ask for sums ranging from $1.00 to $1,000 or more, payable on or before April 1st next. How much will you give? Gifts of any sum thankfully received and can be forwarded to

"Sister Sarah,
193 State Street,
"January, 1893. Brooklyn."

The new house was secured by the gifts of small sums. It was the best, considering everything, that could be had. It provided a small

surgical ward, an oratory for the daily morning and evening offices of prayer and praise, dining and school rooms. A staff of surgeons and physicians was appointed, with Dr. George Wackerhagen, assisted by Dr. Burr Burton Mosher, at the head of the first named department, and Dr. Wm. F. Dudley in charge of the second. Operations, successfully resulting, began. The food was largely gathered by the boys able to go out, under supervision, by the aid of a hand-wagon. New patients were constantly added, until the place became, if anything, overcrowded, and foundlings were even left abandoned at the front door, announced by bell, the one bringing promptly vanishing. Many new friends were constantly coming and, with the old, aiding in such ways as were possible. As already said, St. Paul's Church being next to us, it was very convenient for attendance at services.

It can here be well said, no restrictions were ever placed upon the religion of the inmates. In lieu of any form of faith, they gladly went to the house and church services as ordered. An occasional exception occurred and such were exempted. No Protestant minister to see any individual child was ever excluded. But such

never seemed to have any interest in children. The priest of the Roman Catholic Church of St. Stephen's, near by, was occasionally called when desired, and both *Unction* and the *Viaticum* have been administered in that house, for very many Roman Catholic children were among the patients.

We here feel justified in making a digression from the order of the narrative, for obvious reasons, giving two facts in juxtaposition.

Soon after the opening of the first house, on Degraw Street, a very wealthy gentleman of family, resident in Brooklyn, with palatial seats at Newport, R. I., and in the Adirondacks, one day sent a person with a helpless child of three or four years, a hopeless case, to us, requesting its reception without any previous advice, accompanied with a cheque of about $25.00. It was not a cripple in any sense. The Sister was without help, the child could not move and had to be tended hour in and out, crying both day and night, constantly. The physicans could not diagnose its troubles and promptly decided it was not a fit subject for retention; but the Sister in her compassion retained it, hoping for a change, until after some weeks, largely without any rest, at the point of collapse, worn out with

its care, she was compelled to send it back to the institution whence it was brought, one well equipped with nurses, who had become wearied with and desired to be rid of it. It was found to have been previously in other institutions, being sent from one to another for the same reasons. The gentleman was advised as to the reasons for returning it. He retorted by a letter wholly unwarranted, informing us that any thought of aiding St. Giles' in the future was ended. A courteous letter, fully explaining the reasons, was written, merely to assure him of the true cause, but he never relented so far as known, and St. Giles' became a blank to him. A fair Churchman, and one who should have been a very active sympathizer in this work, he has since gone beyond the veil, the little one soon after passing into eternal rest. The trustees even considered the return of his donation, but it was deemed best to let it pass.

The following, taken from a source that was doubtless never intended to see the light, is given that her character may be better understood. The occurrence was in Brooklyn:

> "I called this afternoon to see a poor woman suffering greatly from rheumatism. I found her scantily clad and suffering from

CHILDREN OF HOUSE OF ST. GILES THE CRIPPLE, BROOKLYN

Taken in Carroll Park, 1898

These represent the children able to be out of bed, yet then mostly under treatment. The larger ones are "Orderlies," remaining in the House to assist after their discharge.

cold. Upon returning to the house, I sent her all the warm clothing I possessed. No sooner had the package gone than the thought came, What shall I do for a change of underwear? The weather was cold and I had but fifty cents of my own, and no prospect of receiving anything for some weeks? Two days after a kind friend, Mrs. Goodrich, by a generous gift of warm clothing, not only supplied my immediate needs but also relieved my wants in succeeding years. How true is the text, 'He that giveth to the poor, lendeth to the Lord. He will repay him.'"

To resume, under date of July 10th following, she writes:

"Miss R. G. Morgan has just accepted a position as House teacher and general assistant. [June 14, 1895]. She is clear-headed and whole-hearted. I shall not be surprised if she proves to be just the person we require. Some of our official friends connected with the House seem to think that we can now be more lavish in our expenditures. Better help and more of it would certainly be both a comfort and advantage, but I cannot yet feel justified in creating it."

Everything went on prospering and to prosper. About this time the visions of some of the trustees assumed greatly enlarged dimensions. It was proposed to buy an adjacent property, an Italian style of villa, stuccoed, with ground at a cost approximating $25,000. We had received several small legacies, but such a step was wholly unwarranted. An animated session of the trustees was held to consider it, the argument being that "it might be sold otherwise and the opportunity lost." There was no practical proposal for even paying a proportion on account, but merely to take the step and trust to Providence. The Sister opposed it and was strongly supported by one or more, it finally being voted down. This developed a cloud upon the horizon, and some feeling was aroused as to the Sister's parsimony, etc. Then she was looked upon as "too advanced in life," that she was too "old-fashioned a nurse" to encourage enthusiasm and growth. There were many interviews much prolonged, carried on by the dissatisfied ones, until a meeting was called at a private house, all trustees being invited but Sister Sarah, who knew nothing of it, the object being to get her out on account of age. One of those invited refused to attend any such underhanded gath-

ering or caucus. Not getting the support desired, the most militant of all meetings held followed, taking place in the House, the Sister present. She was fully equal to the occasion, turning the tables and putting them to flight. In the next week or two, calling upon one to retire, the other conspirators resigned, one by one, special meetings being held to accept and fill the vacancies until the objectors had gone. While "dying hard," these objectors later, in their efforts, we regret to say, to get in some shots, were the cause of some benefit to the work.

The establishing of the House had, to many, been so phenomenal that the tide had turned in its favour. As it was, taking the position of the Sister that it should be a Diocesan Institution, Bishop Littlejohn came officially by invitation and blessed the building in its several parts. It was an impressive ceremony, being attended in the procession by a choir, trustees, the clergy, and chaplain. At the door he recited this collect of the ages gone by:

> "Almighty and merciful God, who has granted such grace unto Thy Priests, that whatsoever they do fitly in Thy Name is held as done by Thee, we entreat Thy great goodness that Thou wouldst visit whatsoever

we shall visit, and bless whatsoever we shall bless; and grant as we enter this place in lowliness of heart, the evil spirits may be put to flight and the Angels of peace enter in. Through Jesus Christ, our Lord. *Amen.*"

His visitation greatly impressed and convinced him, what he saw having been accomplished in a little more than two years. At his advanced age, afterwards, he wrote the Sister, regarding it as a Diocesan Institution, as she did, and wishing "to put his house in order," suggested that he should be officially connected with it. This the Sister desired, and responded without delay, appointing the Vice-President as her commissary to meet and discuss the situation with him. The paper already given *in extenso,* in which the Sister reserved to herself the right to govern the House, had been noised abroad by the trustees who withdrew, and much ado made of it. The Bishop never saw it but learned its character and the subject was discussed, deemed of little importance and dropped. Several rectors of parishes in the city, of the nebulous type in their theology, had endeavored to create a feeling against the little pa-

per, *The Brooklyn Cripple News,* owing to some of its utterances, entirely true and entirely in keeping with the sound teaching of the Church, but which did not fit their individualisms. This position being mentioned, the Bishop stated that he read it closely, and did not recall in its columns a word that he would have had altered, adding, too, that a member of his family had said to him upon one occasion that it was "the only paper of its kind that was worth reading." The interview was a delightful one and, the Presidency of the House being vacant, the Bishop was duly elected thereto. He was very susceptible to frankness and courtesy, and ever after was its warm friend and supporter.

Miss Morgan's value became more and more apparent. During the succeeding summer, by the gifts of friends so designated, Sister Sarah was enabled to make a visit to England of some weeks' duration. No one ever enjoyed a glimpse of that wonderful land more than she did. The solemn grandeur of its great churches, and the gems of age and beauty in the rural parts, never left her memory. Miss Morgan conducted the House in her absence with marked ability.

During the succeeding winter the Sister

completed her seventieth year, and, greatly feeling the burden of years, she tendered her resignation, which was reluctantly accepted, Miss Morgan being chosen after a time as her successor. The Bishop, knowing her desire to have it pass into the hands of a community of women, desired it to go into the hands of his order of Deaconesses, or Sisters, as they were then known. The trustees took a stand against them for several reasons, but the Bishop was unwilling to receive any order from without the Diocese, so that Sister Sarah's desire and hope was not accomplished.

The trustees who had resigned heard false rumours as to the House after their retirement, and a sympathizer wrote the Bishop while on a brief sojourn in Barbadoes for his health, conveying these to him, *i.e.*, that the finances of the House were in a very low state and, with many debts, the inmates were likely soon to be in the streets. The Bishop hastily returned. Without any knowledge thereof, a trustee meeting had been called for the evening following his unexpected return. The formality of a notice had been sent him, which he found upon reaching the See house. When the trustees assembled they were surprised to find the Bishop

awaiting them. He was very grave, called the meeting to order, and asked for a suspension of the routine to address them. He recited the distressing situation reported to him, which created a corresponding surprise to those present. When a break occurred, the Treasurer asked permission to read his report. When the Bishop heard that $1,800 was in hand and all debts paid, he was dumbfounded. His indignation at the deception was great; and we know these meddlesome ones who had themselves been misled, long remembered the sequel with dismay. At his decease the Bishop left the House a legacy. From the rectorship of one of the large parishes of Brooklyn, he was raised to the "burden of the Episcopate"; and, from a school of rather indefinite theology, he grew in the spiritual life "to the fuller knowledge and faith of our Lord and Saviour Jesus Christ," embracing the full faith of the Holy Catholic Church. A prelate of fine presence and courtly manners, he had the grace and gentleness of a little child. He left a noble foundation, well endowed and provided for, and if all did not see eye to eye with him, he yet rests in the Paradise of God, there to receive finally his Apostolic reward.

St. Giles', Stoke Pogis

ELSEWHERE

Just as to one worn out with fatigue after exhausting duties and enabled to secure a full measure of rest in sleep, the morning brings renewed strength and energy, so Sister Sarah, resting after her labours at St. Giles', was soon refreshed and ready for new duty. She was soon ready to start afresh; although, had any measure of appreciation of her work in that house been forthcoming, she would have been provided for therein, having a general oversight, and thus affording her a home for the balance of her days.

In March she took her departure, going to Philadelphia. A call from Lynchburg, Virginia, soon came, and with that readiness so characteristic of her, she at once responded, and upon arrival found herself in some respects at a veritable Dotheboy's Hall which, in some things, she would far better never have seen—it being an "institution" for orphans of the questionable type prevailing in the days of

Charles Dickens. One Jaeger, formerly a Jewish Rabbi, had this orphanage or asylum for poor and ignorant coloured children, of course, of the Virginia type, the establishment being termed an "Industrial School." The head of it had repeatedly called upon the Sister in both cities, previously, to get her interested in his establishment, writing her constantly until she was induced to make "a visit." Located seven miles from Lynchburg, a large brick building perched upon a wooded hill, it was found to be in a terrible, unsanitary condition. There was no water in the house, and indeed, water for all purposes—with a collection of seventy-three children, boys and girls, from a few months to teens—had to be carried up by hand. There was not the least discipline, the children roaming through the house at will—a pandemonium of disorder. She says:

> "I had not supposed such a state of things could exist. A lot of the boys do the kitchen work and the cooking. Such a looking kitchen! Such cooking! Such boys! Virginia biscuits, as hard as a board; and soft, unsalted, scalded butter for breakfast."

The details that followed as to the cooking, "victuals," etc., leave a wonder in one's mind as to how long the stomach would last under such "hodge podge" food. When the *Sister* could view the whole business with "disgust," then we may know it was absolutely bad. Fat! fat! everything fat! and furniture, chairs, etc., well fatted! Every morning after prayers, which followed breakfast, perhaps twenty of the younger, too young to toddle alone, would be sent out with one of the older girls into a nearby grove to play. There being plenty of red clay, they returned looking like pigs. Even bathing and clean clothing did not prevent playing in and at everything they chose.

Later on she says:

> "I can stand the present state of things no longer. I have undertaken to put the house in order, and make an attempt at organization."

Thus a duty appeared, and she felt the call to stay.

In July the record says:

> "The house is now in a more sanitary condition, every room cleaned from top to

bottom, floors oiled, the mattresses emptied, the ticks washed and refilled with fresh straw. Near by was the farmhouse belonging to the premises in which the boys slept. Words cannot describe the filthy condition of this place: broken-down bedsteads, filthy beds, disorder and dirt. It will require two weeks to put the place in decent order. The man in charge, who slept in a separate room, had been obliged to keep his own in order. To protect himself from vermin, the bed feet stood in cups containing tar. Anything was good enough for the orphans. Lack of training was apparent in everything. If the room was left for a moment, the help was gone; and if a messenger was sent for the absent one, he never returned. This is all given to show the conditions; and a vast amount more is omitted that at least would in a sense prove somewhat startling."

All these abuses the Sister succeeded in changing to better things. One of the persons attached to the administration she speaks of:

"He is the kindest, the most patient and self-possessed person I ever met. Like myself, he became engaged here under the im-

pression that the asylum was a Church Institution.

"In September, Mrs. Jaeger requested me to take the entire charge of the asylum, and to reorganize it as I pleased. I would gladly do so but for Dr. Jaeger; it can never prosper while he remains in any way connected with it. The difficulty is the lack of training in the children. One must be with, and direct them, at every step. The kitchen was conducted in such a way that, only when I insisted upon a suitable man being introduced as a cook, could it be reformed. The milk, for instance, had been allowed to stand in an open shed all day, allowing every boy who wished to dip into it."

In March it is stated:

"Dr. Jaeger has become so violent it is difficult to keep order in the house. In fact, the life of all in the house—all the *responsible* members of it—are in constant danger. I would not remain except for the sake of these poor children who have no responsible person to look out for them."

A little later she writes:

> "I find it no longer possible to remain here. It is a great grief to me to think that this work, for the establishment of which Northern Church people have contributed more than $75,000.00, should be lost to the Church. Donations of various kinds have been received annually without stint, beside that given in cash."

Some time after her departure it came to her knowledge that its head, this ex-Rabbi, had contrived to land the title to all this property in his own name. Whether it was so placed from the outset, or transferred at a later period, is not mentioned.

Nothing further of record is available to give fully the sequel to this dogberry affair. But memory enables us to say, it later became a public scandal and was, we believe, dealt with by the State of Virginia. The ex-Rabbi had managed to marry into one of the old Virginia families, extensively known and honoured, bringing sorrow and mortification to it, and ruin of health to the lady he had espoused.

The narrative of events is resumed in January, 1899. To quote from her diary: Having

returned to Philadelphia, the Sister learned that the help of a lay person was needed at St. Simeon's Mission for the coloured, an offshoot of the Church of the Crucifixion, a coloured parish. The priest in charge was ready for help, but without funds to sustain one.

She says:

> "I volunteered to serve, on condition that a small room with gas be provided, if necessary, in the house of a respectable coloured family, feeling that it was best to be in the midst of the work."

(There were doubtless some facts in the following that it was never expected would be brought to light, being recorded for her own reference, but which should be adapted and inserted to show the self-sacrificing spirit that animated her. It will be remembered, too, that it was written before anyone had ever impressed upon her mind the thought of preparing notes for publication.) To resume:

A day was spent in getting settled, furnishing and ordering her room. The fittings provided were an iron bedstead and straw mattress, a chair and small table, her trunk covered by an afghan providing an additional seat. A

closet, a bucket and basin furnished conveniences. The table was curtained, where a covered tin boiler provided for table service—two plates and cups, bowl, knife and fork, spoon, coffee pot, and small boiler.

"Simple but comfortable and happy to be again at work. After this outlay I have $11.50, which will be sufficient for food for ten months."

An estimate of cost per week is thus figured:

Oatmeal	3 cents
Corn Meal	2 "
Soup Bone	5 "
Vegetables	2 "
Bread	10 "
Coffee	3 "
	25 "

"I find the fat from the soup, when salted, makes a substitute for butter. I cook my food over an arrangement connected with the gas. I generally have for dinner bread and coffee, or bread and soup. Oatmeal for breakfast and corn meal mush for supper, with a little weak coffee and bread. This may not seem sumptuous, yet it is all I need."

In March she says:

> "I have now become pretty well acquainted with the neighborhood in which my work lies. I visit from house to house, give Bible readings and instruction in the Prayer Book, and how to use it. I have a class under instruction for Confirmation. As the members of this class cannot well be brought together, except on Sundays, as they are very backward in knowledge of such things as must be learned, I am obliged to visit them individually in their own homes. I have a class of small children who meet for kindergarten instruction from 9 A. M. until noon. My sewing class for girls meets every Saturday afternoon; mothers' meeting Friday at 8 P. M. This, including house visiting, occupies all my time."

St. Simeon's chancel, through the kindness of Mrs. Batterson and other ladies, was put into better condition. An altar given by one of the city churches replaced the two small tables joined, previously in use. The altar was supplied with the necessary accessories, a set of altar linen furnished. The chancel with choir seats was separated from the nave of the chapel

by a curtain, for it had to be used for all parochial purposes.

In April she details the visit to a poor boy on South Street, that she had found:

> "Upon entering the small, dark, upper room I found a boy lying on a miserable straw bed upon the floor, the room destitute of furniture, and the atmosphere hot and stifling. The child was very ill, and entirely alone. I asked if he had ever gone to church. He replied that for some time he attended Trinity Church Sunday School on Christian Street. He knew he was going to die, and wished very much to be baptized. I found he had been quite well instructed. The case was reported, baptism administered, and in a few days he passed away."

In May she writes:

> "To-day I have visited nearly every family connected with the mission. I find much walking and constant effort very wearing. I feel that my health is giving way. The Sunday following I attended the early celebration at Trinity Church, very solemn and impressive."

Then is added:

> "I do not feel like taking up my work in the Sunday School this afternoon; I feel languid and spiritless."

Then follows this meditation:

> "When the Seraphim had touched the lips of the prophet with a live coal from off the altar, and had assured him that his sin was forgiven and his iniquity purged, he immediately responded to a call for service, a service that was to be lifelong, and fraught with pain and weariness and sorrow, and ending in martyrdom. When at our sacred altar, with our lips we receive that spiritual food whereby our bodies are made clean and our souls washed by His most precious blood, and whereby our most holy and blessed Saviour has declared that we are made to dwell in Him and He in us, why is it that our zeal so soon cools, and our energy so soon flags? Is it not because our faith fails to grasp the promises made to us in that Sacrament? Ye shall dwell in Me and I in you, saith the Incarnate Word, that ye may be purified, and day by day conform to My

Divine Image, and made to share My inheritance and reign with Me in my Kingdom.

"What amazing possibilities are within our reach! And yet—

'Our souls, how heavily they go
To reach eternal bliss.'"

Evidently she was about this time at last convinced that her active working days were almost over. Continuing:

"I have just received a supply of muslin for the sewing school and for the mothers' meetings. The mothers purchase all the garments they make at cost price."

Then the Sister farther along records with sadness:

"My health has become so miserable that I am obliged to relinquish my connection with St. Simeon's Mission. It is a severe trial to be obliged to give up this work and return to a life of idleness. While I know that all the dispensations of our Heavenly Father come to us in infinite love, I find it difficult to accept what He graciously sends me with perfect submission, though I do earnestly strive to do so. Seasons of leisure and retirement from the world are not with-

out their blessed opportunities, and may not be neglected without serious loss to ourselves. Introspection and retrospection are needful to all; and without special seasons for prayer and the study of God's Holy Word, our spiritual life can not advance as it should."

CHRIST CHURCH HOSPITAL

Without recording the day of the month, the diary continues without a single additional comment.

> "January, 1900. Entered Christ Church Hospital."

Between the time of discontinuing work at St. Simeon's Coloured Mission and the date of the above entry, there is nothing that can be authentically given for the period intervening. Sister Sarah, we believe, spent a portion of this time at the home of her childhood, and in visits to relatives and friends, who were always ready to entertain her. These months represented a period when she was awaiting a vacancy for admission to the hospital. There is always a list of applicants for admission, well filled ahead, that has in each case to allow of the order of turn.

There are many personal letters in possession, written from time to time from the hospi-

SISTER SARAH
Aet. 83

tal, that are either undated or deficiently dated, and which could with forethought have been marked with the day of receipt, had any later use thereof been in mind. Such extracts will be made as may prove of interest, without any order of rotation, together with meditations written at various times or seasons.

"February 2. Have received letter from the Rev. Norman Harris, who was with us in residence at the Lynchburg Asylum. He seems to be doing good work at Hammond, La. His letters are always interesting and pleasant. I regard his friendship as one of the great blessings of my life."

"Here is a clear case of 'casting bread upon the waters', returned, as many would say, in an extraordinary manner, to say the least. Yesterday I noticed in *The Churchman* an appeal for the famine stricken children in China; there was also a picture of a group of wretched little skeletons which strongly appealed to my sympathy. What could I do? I had but one dollar, and that I needed for immediate necessities. My first thought was to send twenty-five cents; finally I decided to send the dollar. The same day in the evening I went to see a sick

friend, a member of our family. As soon as I entered the room she said to me, 'Will you give me my purse out of that drawer?' Upon doing as requested, she took out a crisp dollar bill and handing it to me said, 'I want you to take this.' I replied, 'What for?' to which she said, 'Oh, nothing, only I felt I just wanted you to have it.' Who can doubt from whence it came, 'even from Him who knoweth what things we need.' "

The life at Christ Church Hospital gave opportunity for attentive reading and reflection. She conducted correspondence with many friends, and with those in whom she had a special interest; and not only was she able to advise, but to influence some into a better and more matured line of thought. She kept herself well informed as to the Church and all the missionary work conducted throughout the world, as directed not only by the Church of her own native land, but by that of England, upon every continent of the globe. She read very thoroughly the publications of both this country and England issued under Church influence, enabling her to absorb and understand by knowledge the progress of the work as it ad-

vanced everywhere. This was a great advantage, for it enabled her to meet much inaccurate and defective, as well as deficient, knowledge, which in the case of many people is simply a misfortune that cannot be overestimated. Her knowledge of theology under some of its heads enabled her to meet the arguments of those with a deficient or erroneous conception. In a letter addressed to some friend (unrevealed), of which she kept a copy, the following extract is taken:

> "With regard to the sermon and its doctrine of the Atonement, I think we have always to remember that, while our Lord's death was a full, perfect, and sufficient sacrifice, *atonement*, and satisfaction for the sins of the whole world, and so this is a doctrine of the faith, the manner *how* it was such is not stated, and any attempt at a full explanation is only a pious opinion. There have been theories of the Atonement from the beginning. The idea of a ransom paid (and to Satan) was, I think, the earliest. The vicarious theory was formulated by St. Augustine, and again by St. Anselm (I wish you would read the writings of the early Fathers). The mercantile idea of so much

paid for so much sin, became a favorite one before and after the Reformation.

"Your exegesis of the text, 'He who knew no sin became sin for us', seems to me to be hardly correct, in view of the fact that *an offering for sin* in Holy Scripture is frequently called sin. Gen. iv. 7. 'Sin a victim at the door'; so also Heb. ix. 28. The fact of our redemption, not its method or manner, is of faith.

"How long, my dear friend, will you continue to theorize? Why stand shivering outside the door of our Father's house, while within are blessed stores of wealth to supply our need? Those who have received the sacraments, and lived up to them, have been happy while here, and have died sustained by a blessed hope of immortality. That some deny their necessity amounts to nothing. The Sadducees denied the Resurrection; others in turn have denied every article of the Christian faith. That there are 'so many who have received the Sacraments without benefit' does not disprove their value. The woman spoken of by St. Luke, who said, 'If I may but touch the hem of His garment I shall be made whole', was

restored to health, while the unbelieving multitude that pressed Him on every side departed unblessed. The unbelieving Syrian, when bidden by the prophet to wash in Jordan's stream, departed from the prophet 'in a rage'; believing, he washed and was cleansed from his leprosy. By faith, we appropriate every blessing. Doubt and unbelief are devices of Satan to prevent us from entering the kingdom of Heaven. The cleansing of Naaman was a type of baptism.

"You believe all the articles of the Christian faith as contained in the creed. You desire to become a Christian—a faithful servant of God. Then delay not. 'Be baptized for the remission of sins.' The Ethiopian eunuch, as soon as he heard of Christ, said, 'See, here is water, what doth hinder me from being baptized?' and he was baptized, and went on his way rejoicing. Such joy may not come to all upon their entrance into the kingdom of God; but, by the faithful use of the means of grace which the Church offers, it cannot fail to come. Our love grows as we increase in the knowledge of God; like the tiny streamlet that issues from the mountain slope, it is continually

widening and deepening until it is lost in the fathomless depths of the ocean.

"Bliss, all bliss excelling,
When the ransomed soul.
Earthly toil forgetting,
Finds its promised goal;
When in joys unheard of
Saints and Angels sing,
Never weary raising
Praises to their King."

This copy following of a letter to another friend, regarding the state of the faithful departed, shows the distinctness of her faith in this truth.

"You seem to regard the happiness of that blessed world above to consist chiefly in a happy reunion with loved ones from whom by death we have been parted. I know there are many who feel in this respect just as you do. It is natural and right that we should rejoice in the hope of an eternal reunion with those to whom we were closely united by nature, or in the bonds of friendship. But should these truths occupy the first place in our thoughts, or stir our deepest emotions, when we contemplate 'the rest that remaineth for the children of God'?

In Christ only can perfect rest and happiness be found, either in this world, or in the world to come. Let us ever bear in mind the fact, that to Christ we owe every blessing that we enjoy, or can enjoy, either in this world, or in that which is to come. Christ has redeemed us from sin and death. He has incorporated us into His mystical Body, the Church, thus making us partakers of His Divine Nature, that hereafter we may become partakers of His glory. The love of Christ, our Lord, is beyond human thought or imagination. We do not know in what relation we shall hereafter stand to those whom we have loved or known on earth; but we do know that both we and they will be one in purpose and in effort; and that our deepest emotions will centre in our Divine Lord and Redeemer, in whose kingdom we shall be united in unwearied and joyful service. In the words of another, 'we shall there enjoy the manifestation of God in mind, heart, and conscience, in the beauty of His character. When that vision of glory shall be granted to us, every part of our transformed nature will be filled with

the rapture of it, and raised to the highest of living in virtue of it'!

"Banish from your mind the thought that Heaven will be peopled in self-centered groups or families, chiefly for selfish enjoyment. In that blessed world selfishness will be unknown, for all will have the mind of Christ. Every soul and heart will be filled with love, which will find expression in joyful service. When all the redeemed shall have been gathered in, we shall realize that the kingdom above will be a vast and wisely organized kingdom, people of every nation and kindred. In that kingdom there will be priests, whose privilege it will ever be to offer praises and thanksgivings to God. There will be kings who will reign with Christ. It is recorded that the twelve Apostles will sit upon twelve thrones judging the twelve tribes of Israel—that is, all Christ's people under both the old and new dispensation. Whether this refers to Christ's kingdom here, or whether it refers to His kingdom above, I know not. It may have reference to *both* His kingdom here on earth, and to that beyond. It certainly denotes that they will occupy prominent posi-

tions. We are informed that, as precious stones, they adorn the foundation of the New Jerusalem. The parable of the ten talents is suggestive of authority, and also of degrees of office. The Kingdom of Christ will include various types and grades of saints: there will be those who have passed a long life of faithful service to our Lord; it will also include the newly-born convert, who has entered the kingdom naked as it were, and undeveloped. All will be perfectly happy according to the capacity of each. The infant smiling up into its mother's face is perfectly happy, but it is not the happiness that comes with a fuller development, and a more perfect apprehension of a parent's wisdom and love. Progress and development are the universal law of all created beings. Christ will be everywhere present to all. He will manifest Himself and His Glory to all, according to their capacity of perception. Moses' face shone by reflection of the Divine, but the people on a lower plane could not behold the face of Moses, unveiled. Is it not a blessed thought the redeemed will go from strength to strength and from glory to glory through

all the ages of eternity? And yet we shall never be able to fathom the unsearchable love of Christ. By what means we shall be developed, or through what instrumentality, we know not. Perhaps a careful study of Christ's Church or Kingdom on earth may be suggestive. Christ's Kingdom here is—or was intended to be—a unit. Christ dwells in the midst. He is its life, its guide, its inspiration; and through His appointed means, through the person of the Holy Spirit, He imparts His gifts to us. We each have our guardian angel to minister to our necessities; and we learn from Holy Scripture that angels are appointed to govern the world and the affairs of man in the interests of the Church. You can study the subject out for yourself.

"One more thought comes to me. Our Lord has said that in His Father's house there 'are many mansions.' May not these mansions be various spheres, or worlds, adapted to the various needs of the redeemed? May they not be what we call Paradise? St. Paul tells us that he was caught up into Paradise, into the third heaven, where he beheld wonderful things.

It is not necessary to suppose that in the various departments of Paradise we shall be entirely separated from former friends. We shall have spiritual bodies. We shall live under entirely new conditions."

The foregoing shows deep thought and a full knowledge of the subjects dealt with. The Sister had much opportunity for meditation. The following, for successive seasons, written in her leisure at the hospital under different years, can be read with benefit.

Ash Wednesday, 1908

"The Church now, in language both solemn and impressive, bids us to withdraw for a season from the world and worldly pursuits, that we may give the more earnest heed to those things which make for that eternal life to which we are all hastening. Our life is as it were a dream, so quickly it passes away, and yet how profoundly solemn are its issues.

"Each Lenten season is full of blessed opportunities; it also involves tremendous responsibilities. It may afford untold blessings, or it may rise up in judgment against us."

LENTEN THOUGHTS, 1909

"Wearied by toil and the restlessness of the multitude that came to hear Him, or to be healed of their infirmities, Jesus said to His disciples, 'Come ye apart into a desert place, and rest awhile.' Each year as the Lenten season comes to us, the Church repeats the call, 'Come ye apart and rest awhile,' withdrawing from distracting cares and worldly pleasures that ye may seek spiritual rest and refreshment."

"Through meditation sweet, serene and soft,
The mind in beauty rapt is borne aloft,
Is lifted high on inspiration's wings,
Beholds the grandeur of celestial things."

"From the cares and perplexities of business and from the exacting claims of social life, regular seasons for physical rest and recuperation are generally deemed to be indispensable. No less needful to our inner life are set seasons for spiritual renewal and growth. How quickly our span of life passes away, yet how wonderfully glorious are its possibilities. Very grave also are its responsibilities. That we may be quickened to a deeper sense of our privileges and responsibilities, and that we may

obtain an increase of grace and strength to meet all the conditions and opportunities of life, the Church gives us this quiet season of Lent, with its blessed opportunities and its gracious ministrations. Daily the Church opens her doors for prayer, intercession, and thanksgiving. In the Sanctuary of God ever dwells the Divine Presence, and in realizing that Presence, 'there is fulness of joy.' Our emotions may be quickened, and our purposes greatly strengthened by a devotional study of the Holy Scriptures. Indeed, it seems impossible for the mind to dwell on the Infinite love of God as revealed in Christ, and as made manifest to us in the Gospels, without being moved to adoration and love.

"Charitable activities are indispensable to this Holy Season, but they cannot take the place of those spiritual energies that lie at the root of all successful effort. It has been well said that 'we must first win and bring the perfect offering of ourselves before we can rightly do God's work; that there is that within us which must first be overcome before we can safely encounter that which is without.' A cup must be full before it

can overflow; we must don the armor if we would win in the strife. During this Holy Season it is our privilege to enter into a closer fellowship with our Divine Lord, who, in His great love for a perishing world, withdrew into the wilderness, there to contend with and to conquer the dread foe of man. (Isaiah l. 8.)

"'High thoughts were with Him in that hour,
Untold, unspeakable on earth.'

"There in that awful, shadowy retreat, and in silence unbroken, save by the howling of wild beasts of the desert, shelterless, weary, unsustained by food and with no human voice to cheer or to comfort, our Blessed Lord kept vigil by day and by night. Prone upon the cold, hard earth, He poured out His soul in prayer to God. As we picture to ourselves our Gracious Redeemer during those forty days of weariness, pain, and conflict, how vividly comes to mind the prophetic word of the Psalmist, 'I cry unto Thee in the day-time, and in the night season I take no rest. I am weary with my crying, my throat is dry, my sight faileth waiting for my God.' In that season of

bitter trial and conflict, our Great Redeemer descended to the lowest depths of humiliation, subjecting Himself to the fiercest and most subtle assaults of the dread power of darkness. Finally, victorious in every trial and temptation, our Lord 'in the power of the spirit' returned to the world, having by His victories made victory possible to man.

"Can we reflect upon what our Redeemer has done and suffered for us and our redemption, and yet refuse to take up our cross by acts of humiliation, and self-denial, and thus follow in His footsteps, though it be afar off? So at the close of this penitential season, we may pass to a joyful Easter, and being strengthened by the Easter Eucharist, we shall be enabled to go forth prepared to meet whatever joys or trials the future may hold in store for us."

Eve of Good Friday, 1911

"Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour,—
Turn not from His griefs away,
Learn of Jesus Christ to pray."

"At the foot of the cross we now, in

penitence and humility, contemplate and memorialize the most awful and most wonderful event in the history of man. Christ, the King of Glory, the Creator and maker of all things, having laid aside His glory and clothed Himself in our humanity—thus identifying Himself with the human race—now comes forth to redeem man from sin and death, and to 'open to him the gates of everlasting life.'

"On the eve of Good Friday, our Lord, oppressed by the weight of coming events, entered the 'upper room,' that had been prepared for Him, that He 'might eat the passover with His disciples.' As they sat at meat, Jesus forewarned His disciples of His betrayal by Judas, and of His own approaching death. After supper He instituted the Sacrament of His Blessed Body and Blood as 'a perpetual memorial of His Passion.' How gently, then, our Lord reproves His disciples for their ambitious aspirations! How Divinely beautiful is the practical lesson He gives them in humiliation and self-abnegation! How tenderly He prays for His impulsive and warm-hearted disciple, St. Peter! In that sacred

supper-room, our Lord committed to His Apostles the work of establishing His Kingdom on earth (St. Luke xxii. 23), assuring them of His perpetual presence and support; for, saith He, 'Ye shall eat and drink at My table in My Kingdom.' To His Apostles, who must have been bewildered and perplexed at such a commission, and under the circumstances so obscure, there came a voice from heaven bringing the assurance that He who had given the commission was Divine, and that He would again resume the glory He had laid aside. Finally, in words beautiful, full of comfort and encouragement and strength, words that have been to the Church a rich heritage in every generation, our Lord comforts His sorrowing disciples. From that sacred upper room, our great Redeemer passed into the shadow of Gethsemane. There in mighty conflict, He conquered the powers of darkness, and overcame him who had the powers of death. From the conflict of Gethsemane, calmly and in perfect self-possession, Jesus went forth to meet Judas and his band of persecutors. With what dignity and majesty He addresses them!

Considerately our Lord opens the way for the escape of His terrified disciples. How meekly He suffers Himself to be bound and led forth as a criminal before the rulers of the Jews, by whom He was mocked, derided, and treated with such indignity as malice only could suggest, yet as a 'sheep before his shearers He opened not His mouth.' By the Roman soldiers He was arrayed in robes of mock royalty, His sacred head was encircled by a crown of thorns, and the reed in His hand was made an instrument of torture. Mocked, derided, spitted upon and scourged, He who came to save man was by man condemned to the death of the cross. Who can estimate, or what imagination can picture the anguish and sorrow endured by our Blessed Redeemer during the tragic day we now in penitence memorialize? Wearily and painfully bearing His cross, Jesus—ever blessed name—ascended the Hill of Calvary. Not unmarked by a scene of pathos was that journey. On the summit of Calvary, suspended on the cross, our Lord and Redeemer bears the sins of the whole human race, 'the sins of all were laid upon Him,' 'He tasted death for every man.'

Our sins rolled like an ocean between Him and God, and out of the deep of it He cried, 'My God, My God, why hast Thou forsaken Me!' How touchingly the Psalmist portrays the physical anguish of our Lord: 'I am poured out like water, all my bones are out of joint, my heart also in the midst of my body is like melted wax. My strength is dried up like a potsherd, and my tongue cleaveth to my gums. Thou shalt bring me down to the dust of death.' And what a scene below and about the cross! (Ps. xi., xii., xiii.) How absolute was the desolation of our Redeemer! Could death have met its victim under circumstances of more unmitigated horror and anguish? 'All ye that pass by, behold and see if there is any sorrow equal unto my sorrow which is brought upon me' (Lam. i. 12). As the angels hovered about and above the cross, with what wonder and awe must they have viewed the awful and tragic scene. Nature seemed to sympathize. 'The earth quaked, the rocks were rent,' and darkness cast a veil over a scene too strange and awful for the sun to behold. How beautifully the Prophet refers to the wonderful events of

this sacred day: 'It shall come to pass in that day there shall be no light. The bright ones shall withdraw themselves, but it shall be one day that shall be known unto the Lord, not day and not night, but it shall come to pass at evening there shall be light. And it shall come to pass in that day that living water shall go out from Jerusalem.' What a glorious sequel to a day so full of unutterable woes and tremendous events; a fountain opened for all uncleanness."

Easter Day, 1905

(In her 77th Year)

"I found several inches of snow had fallen during the night. It was much drifted in places. I set out for St. Asaph's Church for the 7:30 celebration of the Holy Eucharist. The roads were unbroken and the snow was deep in places, so that I did not reach the church until a few minutes before the service began. The rector, the Rev. Harrison B. Wright, was celebrant. The service was inexpressibly sweet and solemn. I realized the overshadowing presence of our Divine and Risen Lord. The very atmosphere seemed to breathe the salu-

tation 'The Lord has risen,' and brought to us life and immortality."

With the passing of the years, Sister Sarah gradually found herself unable to endure any but limited exertion. Several periods of illness came, more or less prolonged, which her vitality enabled her to survive, although realizing her diminishing strength.

In July, 1912, she writes:

"I am not what I was a year ago, either mentally or physically. After having been brought to the verge of time, to the very gate that separates time from eternity, one realizes how vain are worldly pursuits and worldly pleasures. What a wonderfully gracious and glorious gift life is, when viewed in the light of glorious eternity."

After the close of 1912 she was again taken ill, which proved to be her final visitation. She passed, on February 13th, "to that rest that remaineth for the people of God."

The following notice as to her death and interment is from the Mid-Lent number of *The Brooklyn Cripple News:*

"The Prayer Book, in its office for the Dead, recites this petition: 'We give Thee

hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors.'

"And so we bless God for the life that Sister Sarah, our friend, as well as the friend of all the poor, wretched and helpless, was able to give, yielding it up just before the first watch of Friday, February 14, 1913, aged 86, when she passed peacefully into the joys 'of Paradise the blest,' to dwell in light and refreshment until the Great Day. *Mercy, Lord Jesu!*"

Faithful to her God, to her birthright in the Faith, to her fellow creatures, nothing ever came between herself and duty; no sacrifice was too great to be made. She believed that her Faith was true.

Retiring from all active work soon after attaining her seventy-fourth year, she spent the remainder of her days at Christ Church Hospital, a Hospice or Home for gentlewomen, founded in 1772 by a member of Christ Church, Philadelphia. During more recent years, this Hospital, located within extensive and beautiful grounds

in the suburbs of that city, was liberally endowed.

Upon the following Monday, after the Office for the Dead had been said by the Chaplain in the Chapel of the House, her body was carried to its cemetery adjacent, and committed to the ground by her spiritual pastor, the Reverend Harrison B. Wright, Rector of the nearby Church of St. Asaph's, Bala, Pennsylvania.

Snow had freshly fallen, and the earth, in its pall of white, was in contrast with that cross quartered of violet, which covered the coffin. The chastened face, peaceful and serene, spoke the happiness of her translation, an impressive setting to the simple garb in which her body was clothed, that in which she had been so long known. In her coffin, this sombre habit with its dependent cross had been entirely strewn with fresh white carnations, sent by the cripples of the House of St. Giles the Cripple, at Garden City, Long Island, a parting expression of their veneration and love.

With the bestowal of the blessing from the Visitation Office, all took leave, placing her body in the guardianship of the Holy Angels into whose hands her Heavenly Father had undoubtedly committed her soul. A single wreath

of great beauty and large size was placed upon the grave, sent by her old and faithful friend, Dr. Burr Burton Mosher, Surgeon-in-Chief of St. Giles' House.

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

While the burial service was being held in Philadelphia, a memorial service was conducted at the Chapel of St. Giles, the whole family observing the time reverently and solemnly.

While this loss is felt so deeply by all who are in the House, it is a more personal grief to the six boys and girls who are still here as they were when the dear Sister lived and moved among them.

This hymn would have been the Sister's adoring prayer.

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine!

"May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire.

"While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day;
Wipe sorrow's tears away;
Nor let me ever stray
From Thee aside!

"When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then in love,
Fear and distrust remove;
Oh, bear me safe above,
A ransomed soul!"

PERSONAL REMINISCENCES

The surroundings of the childhood of Sarah Maria Kirke had everything to do with the formation of a character that, as years passed by, developed more and more her inherent principles towards a fulness both in love and faith. Her ancestry was strongly of the Church. Her early days, around the family hearthside she has so well described, unfolded the religious traits that underlay her mind. The local ignorances prevailing had much to do with so isolating the family from contact in an atmosphere vitiated with noxious intellectual poison as to remove one possible source of danger that might have affected the expanding mind. As it was, she did not escape the baneful influences in some other way, that so largely prevailed in those days. In a letter written long ago, she says:

> "When about fifteen, my mind became greatly disturbed and perplexed by reading some skeptical books that fell into my

hands," (from personal knowledge, her father would never have permitted such anywhere) "a fact I carefully concealed from every one. After many conflicts and research after truth, this unhappy condition gave place to more rational views. I was then led to connect myself with the Church (by Confirmation) and to assume the duties thereby involved so far as I understood them. My infrequent communions were made simply as a memorial, and in obedience to the command of our Blessed Lord. I had no real conception of its gracious and wonderful purposes, or the inexpressible benefits to be derived from a faithful reception thereof. It is true I had long been familiar with that wonderfully clear compendium of our Christian faith, the Church Catechism, yet its truths had never appealed to my mind."

Her strength of character enabled her to throw off this danger at a period when the infection might have taken possession. It was so too with an uncle who, in his early days, came under the influence of the same character of pernicious literature, but was able to finally reject

it, afterwards taking Holy Orders in the Church. A spinster cousin of her father's, a life-long member of St. Peter's, Philadelphia, before her death a few years ago, told a relative that she had almost two hundred God-children among the less favoured younger generation of the parish, that she had never lost sight of, but had kept up, in some way, her personal influence with. These show the family type of loyalty to their God. Her father she alludes to in old letters in this manner (1869):

> "Three weeks ago my father departed this life. I feel as if all joy and brightness had gone out of my life."

Later, she quoted these words:

> "Oh, for the touch of a vanished hand,
> And the sound of a voice that is still."

> "My father was always cheerful."

It may be safely said, our departed Sister was always consistent in every position in which she was placed. She could not be swayed from any principle. She was never affected in religious questions by objections, however strong, which she knew to be contrary to the faith of the Church. In these questions she endeavoured to correct in those who were weak, and had mere

sentimental or illogical opinions, such defective conclusions as so commonly, we regret to say, prevail among members of the Church, entirely through neglected or defective instruction. In these things she had at one time shared; but the strong, unanswerable arguments that she heard later on saved her from weakness, doubt, or the proselytizing that often happens in such instances. This was during the early seventies, when the members of the Church in very many places became affected by a "nightmare," as it has well been called, which took years to pass off, and has not yet been overcome by some. Sister Sarah was never affected by such clamor and fright. Her vision was clear. What can better express this than the following portions from an old personal letter, long preserved, in reference to "innovations," as such things were termed at Christ Church, Reading, Pennsylvania, referred to under phases of her life in that city about the period named.

> "When the Rev. J. Pinkney Hammond became rector of Christ Church, he immediately instituted daily celebrations of the Holy Communion at an early hour, and also, as provided in the Prayer Book, daily morning and evening prayer. A vested

choir of men and boys was also organized. These innovations caused intense excitement both within the parish and throughout the city. The usual cry of popery became general, the rector being subjected to cruel misrepresentation and petty persecution.

"One Sunday evening a young friend called upon me and requested that I would go with her to Christ Church, saying, 'I do want to see what sort of doings there are there. They say it is rank popery, they even put flowers on the altar to worship.' Directly after entering, the white-robed choristers proceeded up the aisle singing 'Onward, Christian Soldiers.' The voices were very sweet and clear, the full musical notes of the rector being most distinct. My friend whispered to me, 'Is it not heavenly? It seems like a vision of Angels.' The service was beautifully intoned, and was very impressive. I never before so fully realized the exceeding beauty and solemnity of the Church service of the long ages of the past. My young friend was in tears most of the time. The sermon had for its text, 'Except a man be born of water and the spirit, he cannot enter the Kingdom of Heaven.' It

was opened by stating that the terms 'regeneration' and 'conversion' were regarded by many as being synonymous. Regeneration was illustrated by the bursting of a bud into a tree or vine which, by being nourished by the sap, finally became so incorporated with the parent stock that it is finally identified with it, partaking of its nature and character. Regeneration takes us out of the Kingdom of Satan, and introduces us into the Kingdom of God—the Church.' 'By one spirit ye are all baptized into one body,' therein to be nourished, instructed and trained, by the Word, the Sacraments and prayer until spiritual maturity be attained.

"Conversion was explained as turning from evil to that which is good, illustrated by the Prodigal Son, and from various texts in the Old and New Testaments. Conversion, it was said, might be accompanied by a deep sense of sin and strong emotions, or there might be but comparatively little emotion or realization of the evil of sin. The proof of true conversion lies in the fact of turning from sin and seeking righteousness. By this, and this alone, is the true test of

the genuineness of conversion. Repentance was declared to be a life-long act, as the more we learn of the character, the greatness, and the love and purity of God, and the more we realize the nature and consequences of sin, and the attitude in which it places us in respect to God, the deeper and more sincere will be our repentance, and the more earnest our efforts to become free from its influence."

The excitement in this provincial place over the inroads upon "Protestant Truths" was intense, to the point of mental disorder. To continue:

"The truths of that sermon had never so appealed to me. The Sacraments, which to me had been little more than badges of Church membership, now became vital truths; they seemed to take hold of my very being, often forcing me into activities for which I was unprepared."

She continues:

"A few weeks ago I received a letter from a lady, in which she writes, 'It seems to me to be against reason to suppose that a little water can wash away sin, or that a

little bread and wine can have any spiritual efficacy.' Yet she professes to believe all the articles of the Christian faith. Did not Christ become incarnate by the power of the Holy Ghost, taking to Himself a human, a material body, thus identifying Himself with humanity? Then, wherein is it unreasonable to suppose that, by the power of the Holy Ghost, through material elements which He sanctifies, His Divinity should be conveyed to our humanity, making us one with Him? We admit that grace did flow through personal contact with Him while on earth, to the purifying and healing of humanity. Can we doubt that, by a faithful reception of the Spiritual Body and Blood of our Blessed Lord, sin is pardoned and grace received, since He tells us plainly that by receiving this Sacrament He dwells in us and we in Him (St. John v. 56)? Our humanity thus being united to His Divine Person. When these truths are realized, how trifling personal considerations and worldly pursuits become."

The young friend whose curiosity had been aroused by the rumors and had accompanied her

to that Sunday evening service and heard the sermon mentioned, is referred to in after years very briefly by these words: "She was, by the sermon we then heard, brought into the Church. She is now doing mission work among the poor in the mountains of Virginia."

The embracing of a professed life by Sister Sarah has been a cause of frequent incorrect statements, some even publicly denying for her a fact of which such knew nothing.

It was natural, in fact an outcome of reason, that one with her mind must stand aright in the Church in undertaking such work as she proposed. She passed what was, in fact, a novitiate of many months in the Community of St. Mary, at the House of Mercy, Inwood, and at St. Mary's Free Hospital for Children, 34th Street, New York. She says in reference to this period of training:

> "It was circumstances, not inclination, however, that have excluded me from the privileges of community life."

She would certainly have entered this life in an order of Deaconesses, but for the attitude of Bishop Clarkson of those days. Her training at St. Mary's put a mark upon her that re-

mained to the end. She wore the collar of the novice, and her dress and cross closely resembled, in some respects, those of the order mentioned.

When she returned East from Omaha, a letter states, her full intention, after some further training in hospital work, was to enter an order; but the cause of the destitute crippled of tender years came to her in an unusual way, and thus changed the course of her life.

An expression as to the value of a religious life will not be inappropriate here; words replying to a friend's inquiry:

> "I have not been permitted to enjoy the quiet, secluded life I desired. From my own observation and from personal experience, I am strongly inclined to think that the order of Deaconesses is preferable to that of Sisterhoods—that is, when deaconesses can enjoy the privilege of Community life. We all need rest and periods of spiritual refreshment, and time for meditation and study of God's Holy Word. I have always realized this. I feel that my influence for good on those under my care would have been better, and my work far more effective, had I had more leisure and

better opportunities to fit myself for the duties that have devolved upon me. For many years, from twelve to fifteen hours daily, some duty or care has demanded my attention or engaged my time. I am never free from care and anxiety. And, to an uninterrupted night's sleep, I have long been a stranger. In consequence, my nerves have suffered, so that self-control is often difficult. I would advise you therefore to choose your work in connection with a Community if possible; of course, if you contemplate parish work, this may not be possible. Nevertheless, do not suffer your time to be taken up with active duties. Should you decide to enter a Community, I should recommend that of St. Mary's, New York, long established. The training is good, and will be serviceable in any department of Church work."

From a letter to a friend, written some years since, extract is made to introduce a subject that had much to do with the success of her several efforts:

"I early learned to be thoughtful and considerate, and thus I acquired habits of

energy, industry, and economy. I have sometimes been charged with undue economy, but no one knew, as I did, the necessity of rigid economy for many years after the death of my mother."

This charge of "economy" was in truth, frugality—a necessity—a virtue in the decades previous to the twentieth century. Without frugality, the Houses she founded might have died of inanition. Yet the gossip of a niggardly feeding of the children, at one time circulated in Brooklyn, was both false and shameful.

On the other hand, a trustee responsible for motives of economy once had to be reported in a Board meeting by the Sister, as having treated disbursements in a "stingy" manner.

As to St. Giles', she has said:

"I find many discouragements here. I never had so many difficulties and discouragements."

But the impelling motive for referring to this subject is, to bring attention to the difficulty the Church has in financially administering her charities under the best conditions of integrity and economy, and yet secular and

individual undertakings have money lavished upon their upkeep. In truth there was one institution that Sister Sarah visited, and upon which she left in writing just and reasonable comments. It was one of those undenominational institutions where crippled children born in the slums are so treated as to involve a cost *per capita* of as much as the most fashionable boarding school would exact for a rich pupil. To such a degree has sentimentalism been allowed to run riot in these things, that the difficulties of other institutions, properly and carefully conducted, have been greatly augmented. These words that follow will emphasize our remarks:

> "Yes, I fully realized the difficulties and discouragements involved in such an undertaking. In fact, discouragements confronted me on every side, but a sense of duty has outweighed every other consideration."

This can all be digested with comments left as to the difficulties involved in the maintenance of the several works of mercy undertaken. As to St. Michael and All Angels', she says (in confidence):

"Most of the provisions consumed have been collected by myself. I spend nearly three half days in each week collecting food, and I assure you no butcher or baker gives with a particle of enthusiasm, although two or three are very kind. Often I go to as many as twenty before I get sufficient for one day; and many a cold look I receive."

On another occasion it is said:

"I have to beg most of our table supplies, collecting with the aid of a push-cart, especially when a boy is available therefor, from store and stalls. No one has any idea how economically we have lived during the past year."

(Discretion compels a breaking off of this, in its entirety, distressing story.)

In another letter is said:

"In our little paper, owing to the very meagre summary of expenditures for support, there has been a report industriously circulated by some, that because we have expended so little the children have had insufficient food. The cruelty of such wicked gossip, all because of necessary fru-

gality, seems beyond human feeling—especially when aid was so deficient."

But one of the bright spots in memory was her recollection of the Guild of St. Michael and All Angels:

"These ladies were members of several different parishes, all volunteers. The Guild was very effective, and perfectly devoted to the work and to the children; I shall hold them in loving and grateful remembrance."

(It can be added here, this body has remained loyal and faithful to the House, and is to-day at work for it, after about twenty-five years of existence.)

Under date of January 12, 1891, she wrote:

"It is often hard to resist the painful pleading of poor mothers who cannot properly care for these helpless little ones at home."

A large proportion of the crippled children, she says elsewhere, have been rendered cripples from neglect during babyhood—a phase of this class not generally known.

The far-reaching field of work is thus indicated:

"To-day I received by express from Atlanta, Georgia, a little coloured girl. She is paralyzed and helpless, about six years old. The poor child was in a bad condition as to cleanliness. It was worth a good deal to see in the child's face the look of wonder and happiness, after she had been bathed and placed in her little white crib; and later on, when a bowl of bread and milk was brought to her, her eyes fairly sparkled, and her dear, sweet, black face seemed to smile all over it. It was radiant. The child in the crib next to her exclaimed, clapping her hands, 'Isn't she lovely!'"

On one occasion a lady visited St. Michael and All Angels', accompanied by her Sunday School class, as was frequent with ladies so associated with parish work. Upon departing, she said to the Sister: "What can we do for the House? I am poor, and so are my scholars." They were invited to give a crib. The following Easter the class presented it. To a further query, it was suggested to endow it. "How much is required?" Three thousand dollars! Standing apart, she answered, "Impossible!" But she thought it over, and decided

to make the effort. She worked, she wrote friends. At the end of three or four years this person was called to her rest, having almost completed the sum, afterwards entirely supplied by friends, the crib being then endowed in memory of this faithful servant of God.

An anecdote may be permitted here, in view of having refrained from this form of recital herein. Among the boys at St. Michael and All Angels', was one who had in some way been endowed with the name of Michael, not however owing to an aerial intellect, whose duty, among others, was to answer the street bell. Upon one occasion, a young delivery man thrust a package at our attendant with the abrupt inquiry, "Is this the House of Michael and the Angels?" to which our parody responded, "Yes, and I am Michael."

Sister Sarah could enjoy a humorous sally as much as any one; but when such encroached upon a suspicion of irreverence, she could rebuke with a vigor that could never be forgotten, as, upon more than one occasion, the publisher of *The Cripple News* received "a remembrancer" for alluding to the kangaroo being in Noah's Ark—a slip of the pen as to any lack of veneration for sacred things.

We are allowed to make some extracts from a letter addressed in January, 1909, to August, Pauline, Birdie, Nellie, Lula, and Nathan, children received many years ago in a more or less distressed state by Sister Sarah in the earlier period of St. Giles, and who, fully restored, are now among its faithful pillars, living in that house as "Orderlies." This letter to them acknowledges some cards sent her at Christmas by these ever faithful children of her love:

"It is pleasant to know that some of these inmates of St. Giles are now occupying responsible positions therein, and that they have the love and the confidence of the good House Mother, who certainly deserves all the help and comfort they can give her. Moreover, both the House Mother and her co-workers are co-workers with our own Redeeming Lord. Is not this a blessed thought? To be a co-worker with Christ is certainly a blessed privilege. Lulu was a sweet little girl when I left Brooklyn. I can hardly think of Nathan except as a pale, delicate, little boy. I am sure you all had a very happy Christmas. I would like very much to have been with you all. How wonderful

it is that Christ should have laid aside His glory and left His kingly throne, and come down to this world as a helpless babe, so that He might redeem us, and impart His divine nature to our humanity. In taking our human nature, our Lord 'subjected Himself to all the limitations, the trials and the temptations of humanity.' Yet He passed through life, sinless. Thus He became our example. By His passion and precious death, He became our Redeemer; and, by His Resurrection, He has opened to us the gate of everlasting life. Though our Lord is now in heaven, that same Jesus that came to Bethlehem as a little child now comes to us—to you and to me in the Holy Communion."

From Christ Church Hospital at another time she wrote:

"A wise Providence has placed me in this quiet, peaceful retreat for which I am thankful, knowing it is His will. I am also thankful that there remain to me opportunities for self-denial, patience and self-control. Selfishness and a disregard for the comfort of others—for such conditions are

to be found in every community—have always excited my indignation; and I have found it difficult to temper indignation with perfect charity, in default of which it is evident that discipline is necessary."

(The following was incidentally found among personal papers after the Sister's death, evidently kept for her own reference from time to time):

"Rules for Daily Life

"Use daily the Church service, either in public or private.

"Pray earnestly and constantly for all friends, relatives and loved ones, and for all who are *tried* and *tempted*.

"Offer special prayers at mid-day for the advancement of Christ's Kingdom, for all missionaries, for all who labor in the gospel, and for the unity of *all Christians*.

"Daily perform some act of self-denial, and render some act of kindness.

"Strive earnestly and constantly to bring into subjection to the will of our Blessed Lord every thought and every imagination of the heart.

"Offer a prayer daily for the suffering.

"Make self-examination daily, and learn if these rules have been strictly observed.

"Philadelphia, 1890."

The day succeeding Sister Sarah's funeral, her kinsman received a sealed communication that had been written and addressed some time previously, and had been handed to her most intimate companion and friend in the Hospital, to be retained for the time being and sent by post immediately after her death. It is as follows:

"Christ Church Hospital,
"Philadelphia.

"My dear . . .

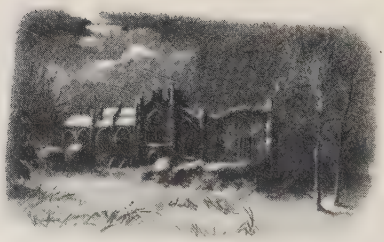
"I have requested that these lines should be sent to you, when it shall please God to call me from this world. After a strenuous life, I find in Christ Church Hospital a happy and peaceful retreat. I feel as though I were 'drifting along under the very walls of Paradise.' I have often wished that I might die in harness, but God has been better to me than my desire. I have learned that seasons for introspection and meditation are indispensable to spiritual growth—

not only to spiritual growth but even to spiritual life. There are still a few of my notes remaining in my portfolio; should you carry out the purpose with respect to papers now in your hands, these are at your disposal. My earnest request is, that there should be no eulogizing of the subject under consideration. Publish nothing but what may seem to be helpful to others, by stirring them to patience and perseverance, and to a perfect trust in God for all needful help in whatever work He may appoint for us to do. I have passed through various experiences, such as may come into the lives of others; and in all the vicissitudes that have come to me, my invariable experience has been, 'Blessed are they that put their trust in God.' With respect to the work of St. Giles there need be only a bare reference to its incipience. The work owes its recovery, and indeed its present existence, to the noble woman who is now carrying it on—a fact fully and generally recognized by friends. . . . The Reverend Harrison B. Wright knows and understands me better than any one living, and to him

I owe a great debt of gratitude for the spiritual help he has given me.

"Lovingly and faithfully yours,

"Sr. Sarah."



Melrose Abbey

AN AFTERMATH

To DWELL briefly upon certain facts in connection with the works of mercy that Sister Sarah began, and which progressed to, at least, a partial realization at her hands, and would no doubt in each case have reached a stage of greater fulness but for an attitude of indifference on the part of those who should at least have contributed in various ways to a successful solution, every one of which was a possibility, considering all circumstances affecting, it may be asked, Why was it that, in almost every instance, some of those upon whom she relied were so strangely found wanting in many respects that go to make up the true in sympathy? Doubts about such a personality seem in some respects to be unthinkable as entailing the checking or suppressing of such progress. In many undertakings, these defects of human character not infrequently emerge to curtail or obliterate acts of personal faith, for earnest intentions are generally in everything unmis-

takable. We shall deal in this principally with St. Giles the Cripple, Brooklyn. There were many onlookers who were sympathizers because religion gave them vision of the real purpose, and that fact was clearly recognized. A private letter is in existence, written March 20, 1896, after public announcement had been made of the purchase of 417 Clinton Street, Brooklyn (a house adjoining the first building), purchased for the purpose of necessary enlargement, written by the Most Rev. M. A. Corrigan, at that time Roman Catholic Archbishop of New York, and is the beautiful tribute of a Christian gentleman to Sister Sarah's work, congratulating the recipient upon its progress, and hoping that it may "be abundantly favoured by people of means, so that the poor cripples may soon have a new and permanent home." This was the only letter ever received in correspondence, that conveyed any words of clerical congratulation. Dr. Corrigan secured and read *The Brooklyn Cripple News*, and his expressions as to it were made upon more than one occasion. A synopsis of the work of St. Giles', printed in its little paper, prepared for an occasion and not used, may be considered the most comprehensive summary that can be given briefly.

St. Giles the Cripple and Sister Sarah: We must regard these names as inseparable. Without the labours of its foundress, this House would never have existed. Where is the one who would have undertaken it under the then and ensuing conditions? They must still go together, joined as a watchword, if St. Giles' is to continue to exist and go forward. Without the standard and inspiration of her name it would drop into a mere sentimental vehicle of Charity, Medical and Surgical practice.

What is the secret of the existence and progress of the House of St. Giles the Cripple? Sister Sarah was a religious woman in every sense, not in mere name. Hers was, in founding St. Giles, "an act of Faith" in its truest sense, and after twenty-one years, we can realize and comprehend it. She had implicit Faith in her God.

Coming to a city where she was wholly unknown to assume responsibilities, from the standpoint of worldlings there was nothing to encourage, but everything to discourage. Like Festus who greeted St. Paul with the exclamation, "Thou art beside thyself," an Official of the State of New York addressed Sister Sarah at the outset when he learned of the assets of St.

Giles: a few diseased crippled children of tender years (with plenty of other such in prospect), odds and ends of rejected furniture, bread that was daily secured through bakers' generosity, left-over soup and food fragments from one or more boarding houses; all these collected by herself, with a few dollars begged of the charity of strangers, to pay, for a brief period ahead, the House rent. These, and these only, formed the resources and subsistence for the work that has since comforted hundreds of the wretched, destitute and suffering that have been under its roof. This remark of the official to Sister, however, like the curse of Balak, was a blessing, as it were, to her mind. We can well omit the many strange events which came to her at that time, the idle opinions and prophesies that welcomed this work of mercy. And what a frigid atmosphere prevailed! Never for an instant did she think of doubting the One who watched over it. No, as it were, the more dismal the realities and prospects, the better, through her earnest prayers, did she see glimmerings of light which never ceased to flood her heart.

Food means everything, and even this diminished at times. Then on her knees to her Heavenly Father in secret did she go, and never

did He fail her. As to some events which occurred in its history, it is indeed a wonder to weaklings, at times almost miraculous, and which, if known, true as it is, would be put down as fabulous. The note of this work can be found in the seventy-second psalm, "He shall deliver the poor when he crieth, and the needy also, and him that hath no helper. He shall be favorable to the simple and needy, and shall preserve the souls of the poor. He shall deliver their souls from falsehood and wrong, and dear shall their blood be in His sight."

And here we come to that day when the House in Brooklyn ceased to have, locally, that ever-open door which, from the day of its inception, had ever responded to all calls. We can turn to *The Cripple News* of December, 1907, to incorporate three lines to bear out the record of its financial progress during three seasons—the first, second and twelfth, viz:

Receipts from Jan. 30 to Sept. 30, 1896 (9 Mos.)	$678.94
Receipts from Oct. 1 to Sept. 30, 1897 (12 Mos.)	4,285.75
Receipts from Oct. 1 to Sept. 30, 1907 (12 Mos.)	30,380.14

The work was transferred to St. Giles-in-the-Fields during the month of March (1908), following the wholly unnecessary loss of the Brooklyn House, and marks two definite periods which can show no better difference than by comparing the financial situation during the last year in Brooklyn, and that for the year of 1912, through which it has just passed. This difference can well be contemplated with deep thought; but analyze it as you will, calmly and conscientiously, the reasons can be comprehended—namely, we are too far from our old supporting friends, and our actual field of labour. However, we can be thankful for two facts—the work was not abandoned, nor was it consolidated. Disassociation from any other interest is the only standard under which this work can exist. It must stand wholly upon its own merits. Courage, principle and faith must be the guiding thoughts alone, if we are to get back to what St. Giles the Cripple was in the past.

Let us take a backward glance over the work with all its difficulties and poverty, and see what has actually been accomplished.

We can say there have been sheltered and cared for, for varying lengths of time, nearly

a thousand destitute crippled children. Of this number, something over six hundred have been discharged, almost every one fully or partially restored, or improved and helped: forty-one have passed into the great beyond; and we have now in the House seventy-six children, of whom ten are Orderlies.

By Orderlies, we mean children, over sixteen, who can make themselves useful enough in the House to be, to a certain extent, self-supporting. These work in the laundry, the sewing room, in the Hospital department, and as caretakers wherever they are needed.

Too much cannot be said of the value of these Orderlies: they are paid no regular wages, and the allowance they receive, the total sum, would no more than pay one competent person from outside. They fit in any place in which they are needed, and are always willing and more than glad to know that they can fill a place that would otherwise be taken by a normal person. It is not an exaggeration to say that, if it were not for these same girls and boys, the work of the House could not be done under its present financial conditions. They are thus fulfilling their duties as citizens by making it

possible to care for others, as they were cared for.

As we trace the six hundred or more that have gone from St. Giles with its stamp and influence upon them, we can find much to encourage us, and much to act as an incentive to further our very best efforts. In getting a glimpse of what St. Giles' boys and girls are doing in the world, it is amazing to find that what seems to be an insurmountable handicap only serves to increase the determination to earn their own living. We have in mind one boy who is taking care of himself as a clerk, and going to business school at night. This boy is so badly paralyzed that, if he should be separated from his crutch and cane, he would be as helpless as an infant. Another whose paralysis is even greater, for he cannot walk at all, has a chair caning and basket weaving shop. With this industry, which he learned at St. Giles, he is able to take care, not only of himself, but also make a home for his mother.

Three of the lamest of our boys have newsstands in New York and Brooklyn. One boy, who is unable to use any of his joints (not even his arms), manages to sell papers enough to take care of himself, his mother and younger

brothers and sisters. We can name seven girls who do domestic work in homes, and one who is a designer of children's dresses.

One boy is a clerk in the Post Office; another away in the "Sunny South," has a laundry; one is an insurance broker; another a messenger in the Stock Exchange; one is an Electrical Engineer; one in a printer's office; one in Dennison's establishment as a dyer; one who wears two artificial legs is a sizer in a tile factory; still another is a most valuable helper as 'Jack-of-all-trades.'

Four of the children have been to High School; two boys being thoroughly competent stenographers now, and one girl being trained for a teacher. Two boys were given the advantage of Heffly's Business School. Taking all these widely different occupations into consideration, it seems that there is no field closed to cripples, any more than to any one else.

Two boys and two girls have been adopted into fine families; fifteen have married well, and one boy and one girl are about to be married. Could we give the space, each child's history would read like a fairy-tale, having for a moral a brave, winning fight against the ad-

versities of physical deformities and direst poverty.

We recall the skill and faithful work of our surgeons, and with it goes, as underlying all, the healing and culture of the soul in the faith of the Church, which is so essential to our progress. How many have been cured in mind, as well as of the ills of the body, to go out fortified, to live new lives of health and strength, and to combat the evils of the world by the aid of the Church; while others have closed their eyes in the comfort that our religion brought.

About us are many evidences, here and elsewhere, to emphasize a changed existence. This is what Sister Sarah worked for, sacrificed for, and which she, now in the eventide of life prays for with her God. These her children, as she considers them, will at the last day rise up and call her blessed. 'If I forget Thee, let my right hand forget her cunning.' And so St. Giles, in this Faith, will live and progress to greater things." (November, 1912.)

Then elsewhere to touch upon the religious life inculcated at St. Giles, from the same issue the following is also taken:

"Bertha Charlotte Scott was baptized in our Oratory by the chaplain, Rev. Wallace J. Gardiner. Bertha's baptism had been delayed by the fact that her father was a Roman Catholic. Since his death, however, there could be no question about it, as it was the mother's request, and Bertha was made a child of God.

"Harold Sylvester Buffin was also baptized at the same Evensong. This little fellow came to us from the Home for the Friendless, having neither kith nor kin, and we have waited four years to know whether any one would appear to establish his identity. After this time, however, it would seem that we were justified in having him baptized and giving him the rights and privileges of the Church.

"This baptism means a great deal to this little man, since, from being unclaimed, he now becomes possessed of a family and relations. He was pathetically pleased that the Kindergartner, Miss Clair, should be his Godmother and give to him her father's name. He has literally adopted her, calling her 'Mother,' following her around, writ-

ing his weekly letters home to her, and always consulting her about everything.

"Perhaps nobody quite realized how the little fellow missed having 'folks,' until he too, becoming a child of God, became a child of people also."

With all the causes affecting the work, the very successful efforts of good friends, persons of the highest integrity of purpose, will ever stand out in relief. The cost of the Garden City Summer Home (or St. Giles-in-the-Fields as it became known) was altogether raised by these friends, the sums secured enabling a property for summer sojourn to be purchased in 1903. This leads to the facts as to the inauguration of the step. Mrs. Thomas F. Goodrich, of Brooklyn, an earnest friend who came to know Sister Sarah, ever ready to aid in any way, upon the appeal of the House Mother, to secure money especially to enable the children to have a country outing for a longer or shorter length of time, about 1901, gave a concert at her mansion on Clinton Avenue, Brooklyn, at which several accomplished musicians perperformed. So successful was it that the sum of $1,377.76 was realized, only two or three

hundred dollars thereof being expended for that summer's outing at Summit, New Jersey, for some weeks, the balance then being reserved and assigned by the Treasurer and put to interest towards a proposal to buy a Summer Home.

Here may be properly introduced this:— Those children who enter St. Giles, mostly born in Brooklyn and outlying boroughs, generally come into life under very humble conditions, some of extreme poverty, and some even under the degraded existence of abject tenement house and cellar life. Such naturally can, very rarely, have any knowledge of the country or its life, some never having in days gone by, before the summer home came into existence, even seen trees or green grass, other than perhaps a small public square in the vicinity of the Brooklyn institution. To such then in those days any glimpse of green fields and woods, or the fresh air of freedom obtained through an occasional outing only, was a wondrous thing, which when seen, created a wild excitement, indescribable. To such a new world had dawned.

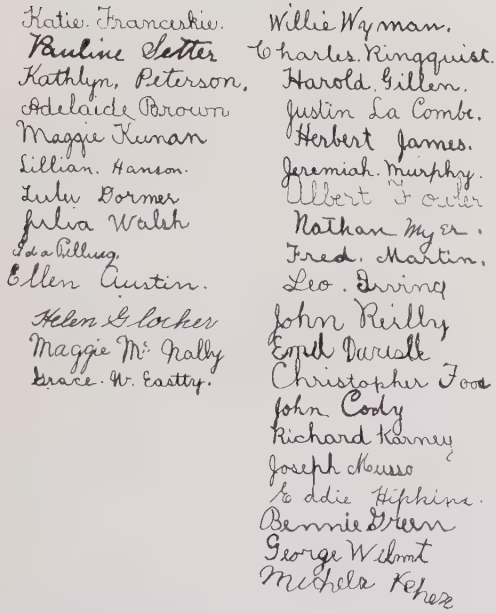
Up to 1903, an occasional brief sojourn at some nearby country spot, or at the bungalows of the Children's Aid Society at Coney Island— generously and ever extending its courtesies—

was the limit of our possibilities, so that such delights were both rare and very vague of comprehension.

The sojourn at Summit, the first of its kind, gave the elder children an impress that speedily took practical form, quite unexpectedly to the authorities. The elder ones put their heads together and "unbeknowns" to others than those concerned, called a mass meeting, selected a chairman and secretary, and proceeded to discuss the wish for a Summer Home *of their own*. A petition was prepared, well put together, and signed by perhaps thirty, asking the "Fathers" (as the Trustees were known) to get them a place of refuge for the warm weather—their own. Those who led the movement, as well as the others, had been educated in the House, much to its credit; for this petition was well digested and very much to the point, and it is one of the precious possessions preserved in the archives. A Committee waited upon and presented it to the House Mother, who became speechless for a time. When it reached the Trustees its effect was more impressive. It made one think of the King of Israel when Naaman presented himself to be healed of the leprosy, for the amazement was very great: a

To the Trustees Miss Morgan and the others.
Who would be so kind to buy us
a Summer Home, because when we go out in the yard to play tag and we get all bunched up in the clothes and then the wash-women scold us. When we play ball we break windows and it goes over the fence and sometimes we never get it again. How long must we poor cripples hope for a Summer Home, even. the sick children and babies We have only two little yards and the country yards would be much nicer. In the country where-ever you go you always see nice grass yards and flowers but in the hot city you see stone blocks and wooden floors and when we are in the city we have to keep a sick face on us all the time but when we go to the country we drink milk and then we get fat and will feel jolly and happy when we come home. I have no more to say so I will close So good by.

FAC-SIMILE OF
"THE CRIPPLES' HOPE"



FAC-SIMILE OF SIGNATURES TO
"THE CRIPPLES' HOPE"

deliberate and distinct request to get for them a Summer Home, to be had for the asking! However it went right to the heart.

This document became known as "The Cripple's Hope," and has gone down into the history of the House. It was reproduced in *facsimile,* printed in *The Cripple News,* and then formed the basis of a story in booklet form under that title, involving the House, written by a friend and illustrated by the drawings of another friend, published and put in circulation, aiding materially in the general outcome of securing what these children longed for and naively pleaded to have given them. It came in due—in fact early—course. These children were so much in earnest, no doubt they would personally have undertaken the task themselves had it been necessary.

The similarity in chirography of the signatures shows the concentration of following the copy. Each one signed his or her name.

This episode served as a distinct stimulus to the scheme for the purchase of a Summer Home. It touched their kind benefactor, Mrs. Goodrich, and quickened her impulses, so that, later on, this Lady Bountiful secured sums from friends, finally increasing the fund to several

thousand dollars, with which the Garden City property was purchased early in 1903, a mortgage being given for the balance, and since gradually paid off.

The cost of the Garden City House was - - -		$8,750.00
OF THIS		
Secured by Mrs. Thos. F. Goodrich -	$5,453.66	
Secured by Associates of St. Giles -	1,921.55	
Given by various individuals - - -	294.20	
Through Treasurer's direct appeals (2)	2,042.70	
	$9,712.11	
Of which paid on account and on reduction of mortgage - - - - - -	$6,950.00	
On account of repairs and improvements - - -	962.11	7,912.11
Leaving balance due on mortgage, December 31, 1907 - - - - - -		$1,800.00

Upon leaving St. Giles, Sister Sarah thus expressed herself:

> "Miss Morgan is admirably calculated to carry on the work. When she shall lay it down, I hope and fully believe it will pass into the hands of a Community. This only can secure to it the chief object for which it was called into existence: the spiritual well-being of the most helpless of our Blessed Lord's little ones. Their physical

ST. GILES-IN-THE-FIELDS, GARDEN CITY, L. I.

Summer Home of House of St. Giles the Cripple, Brooklyn
Showing the Wayside Cross, 1903

The Wayside Cross here illustrated rises from a grassy hillock in a bed of daisies surrounded by a circle of brilliant red geraniums, and is of natural timber, seven feet in height. It is a reproduction of those used in centuries long past and yet to be seen frequently in foreign lands.

good comes next in order. I trust the Trustees are sufficiently good Churchmen to see to this, and to this idea. . . . The children of the house need the example and instruction of the Christlike life existing in communities. The quiet and order of such a house are not to be found outside of communities."

General substantial bequests have been invested; one of $10,000, without any condition whatever, from a member of the Church of the Pilgrims, Brooklyn, the Society of which Rev. Dr. R. M. Storrs had been Pastor for many years, a Mrs. Polhemus, the founder of the Long Island Hospital Clinic, a reader, as we have learned, of *The Cripple News;* then Mr. David C. Townsend (of Trinity Parish, New York) and Miss Jane Thayer (of Grace Church, Brooklyn) endowed, by indentures, beds; while the children of St. Giles undertook to raise the sum required for another to the memory of Sister Sarah, and soon secured half the required amount. Mrs. Somarindyck of St. Paul's, Glen Cove, gave $2,500 for a new operating room when such shall be constructed, the income supporting a bed in the meantime.

At the benediction of St. Giles-in-the-Fields upon the eve of Pentecost, 1903, by the Bishop of the Diocese, a Wayside Cross (the first of the kind seen in this land), erected at the entrance to the grounds as a thank offering for a great deliverance, was solemnly blessed after being unveiled by Sister Sarah, her only visit to the Summer Home and her last to St. Giles. An illustration of this cross has been placed upon the front cover of this volume.

The following is the inscription in the Hall at St. Giles-in-the-Fields:

HOUSE OF ST. GILES THE CRIPPLE
BROOKLYN, N. Y.
FOUNDED A. D. 1891 BY SISTER SARAH.
THIS SUMMER HOME FOR THE REST AND RECREATION OF ITS CRIPPLED CHILDREN, THE GIFT OF MANY GENEROUS FRIENDS, SECURED BY THE EXERTIONS OF ELIZABETH R. GOODRICH, WAS OPENED AND BLESSED THIS EVE OF PENTECOST, A. D. 1903, BY THE RIGHT REVEREND, THE BISHOP OF LONG ISLAND
"As well for the Body as the Soul."

The official seals of the two Houses, adopted in due order, can thus be described. That of St. Michael and All Angels shows the great Archangel destroying the evil one as described in the Book of the Revelation of St.

ST. GILES-IN-THE-FIELDS, GARDEN CITY, L. I.

Summer Home of House of St. Giles the Cripple, Brooklyn, with its herd of cows, 1903. View looking south.

John the Divine. That of St. Giles shows above all, the Blessed Sacrament, having the nimbus of Deity. ("And I, if I be lifted up, will draw all men unto me"). Below, in the quatre-foil, is our Blessed Lord, restoring the sick of the palsy, whose friends have let him down through the roof of the house. (St. Mark ii. 4, 5, 9, 10). At the lower part is shown the patron Saint with his symbol.

Sister Sarah as we know was very human. She recognized the right of the lower order or dumb animals to enjoy, not only their existence, to be protected and not abused or ruthlessly destroyed; but to be treated with kindness and consideration as their Maker intended, and not as the world of "sport" follows in many forms of shameful savagery, or so-called civilization tolerates, and even encourages, in those acts of barbarity termed scientific research.

She was imbued with artistic talents that largely remained latent. Without ever having had professional instruction, she was yet accomplished in crayon drawing that was beyond ordinary criticism. In the reception room of St. Giles hangs a speaking likeness of herself, life sized, made by her at the urgent request

of a near relative, reproduced from a cabinet photograph, and executed by actual candlelight in the very early hours of the day, before the time of duty began. After her retirement, this picture was framed and presented to the Institution, a perpetual reminder of her great personality. She regarded colors as God's own gifts to be delighted in, and the exercise of the legitimate pleasures of childhood, a natural outcome of health and good training.

"O ye Spirits and Souls of the righteous, bless ye the Lord, praise Him and magnify Him forever."

POSTSCRIPT

The publication of this volume was proposed a few years ago by the friends of Sister Sarah. In the period elapsing before its preparation was taken up, many of these friends had passed away, rendering its completion, as a practical undertaking by advance subscriptions, a problem both of uncertainty and delay.

Whilst a final decision as to abandoning the work was under consideration, God in His infinite wisdom took to Himself the soul of a cousin—once removed—Grace Lillington Kirke, who fell asleep November 5th, 1914, after a brief life of purity and great faithfulness to the Church. After her departure it was realized she had put aside, as an undesignated reserve from her resources—above her regular round of periodical gifts to various objects—a sum sufficient to assure the deficiency as it stood in the cost of publication of this book. Her parents, aware of her hope for its completion (under the subscriptions of friends),

that the good example of Sister Sarah might be an emulation to others, determined to make good from this source the deficiency in responses, thus enabling the story of Sister Sarah's life and sacrifices to go out.

The publication of this book is therefore secured to its readers with the hope that others may be enabled to realize the inwardness of a life hidden with Christ in God.

Requiem æternam dona eis, Domine,
Et lux perpetua luceat eis.

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea.

* * *

Angels of Jesus,
Angels of light,
Singing to welcome
The pilgrims of the night."

92
K635

AUTHOR
Kirke, S.M.

TITLE
The Life of one of God's Saints

DATE LOANED	BORROWER'S NAME	DATE RETURNED

92
K635